NATVRALL PHILOSOPHY:

OR

A DESCRIPTION OF THE WORLD, AND OF the severall Creatures therein contained:

Viz.

Of Angels, of Mankinde, of the Heavens, the Starres, the Planets, the foure Elements, with their order, nature and government: As also of Minerals, Metals, Plants, and Precious stones; with their colours, formes and vertues.

By DANIEL WIDDOWES.

The second Edition, corrected and enlarged.

1 King. 4.33 *He spake of Trees, from the Cedar tree that is in Lebanon, even to the Hyssope that springeth out of the wall: He spake also of Beasts, and of Fowles, and of creeping things, and of Fishes.*

These little leaves the Worlds huge load sustaine,
And what besides the great World can containe.

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TO THE HONORABLE

Sir *William Parsons* Knight Barronet, his Maiesties Survayour Generall, Com-*missioner in the Court of Wards, and one of* his Maiesties most Honourable Privie Counsell in *Ireland*, &c.

Honourable Sir:



Doe present to your view a small frame of the world, and of the Creatures therein contained, drawne with the Pensilles of iudicious *Scribon*, and of *D.W.* A worke in nature not unlike to our Survayes in *Ireland*, that represent most lively, vaste Countries within a small Map. I offer this to you, having heretofore given to you an account of

those services that I have lately done in the survey of *Ireland*, you being Survayor Generall of that kingdome, wherein I have spent the most part of thirty yeares, in the service of my Prince and Country, *Tam Marte, quam Mercurio*, both by Pike and Pen, with great toyle, much hazard, and many hurts; but little profit. Notwithstanding, your demerits and worth be such, as Gratitude hath chosen your Patronage: and Devotion wisheth all honour, health, and happinesse to you, to my good Lady, and to yours,

At your Honours Command,

I. Wyddowes,

alias

Woodhouse.

The Contents.

Chap. I.

	Page.
What Philosophie is.	1
what God is.	Ibid
The actions of God tow fold.	ibid
What Angels are.	ibid
How they appeare.	ibid
What their office is.	2

Chap. II.

Of motions, qualities, colours, tasting, &c.

Two kinds of movers in the world.	ibid
How created things move.	ibid
What motion is.	ibid
Five things in motion.	ibid
Six kinds of motion.	ibid
what qualities are.	ibid
What the qualitie of heate is.	3
Lightnesse and thinnesse commeth of heate.	ibid
Heavinesse and thicknesse of cold.	ibid
what proceedeth from moysture.	ibid
What proceedeth from drynesse.	ibid
The use of colours.	4
What a Simple colour is.	ibid
white, what it is.	ibid
Blacke, what it is.	ibid
Of mixt colours, and whence they proceed.	ibid
How they are compounded.	ibid
Tasting, whence it is.	ibid

The diverse kindes of it. ibid
Smelling whence it proceeds, whẽ good, whẽ bad. ib.
Qualities arising by meanes, what they be. 5
Hid qualities how knowne. ibid
They are either native or paßionate. ibid
Native governed by the Heavens. ibid
How and when of moſt effecacie. ibid
Paßionate how effected. ibid
What concord is. ibid
what diſcord is. ibid

Chap. III.

Of the Celeſtiall bodies, as the Heavens, the Firmament, the Starres, with their places, order, and government.

What Heaven is. 6
What the Firmament is. ibid
What the Etheriall part of it is. ibid
What a Starre is, with their diverſẽ kinds. ibid
Their operation over bodies, and how it is. ibid
Their riſing and falling, and how it is. ibid
Starres fixed or wandring. 7
How knowne from Planets. ibid
How and where contained in the heavens. ibid
Starres Maſculine and Feminine. ibid
Aries, Taurus, Gemini, Cancer, Leo, ibid
Virgo, Libra, Scorpio, Sagitarius, 8
Capricornus, Aquarius, Piſces. ibid
Of Starres in the Zodiack. ibid
What the Northerne Conſtellations are. ibid
What the Southerne Conſtellations are. ibid
What Planets are. 9

why called wandring. 9
When and how they are ſtayed. ibid
When and how they goe backe. ibid
The virtue and force of Planets. ibid
The proper houſe of each Planet. ibid
Planets, ſome of one light, ſome of more. ibid
Coniunction of Planets common or ſpeciall. 10
They preſage things to come, and how. ibid
A deſcription of Saturne, his properties, and how he ruleth in the body, and over whom. ibid
A deſcription of Iupiter, his properties, how he ruleth in the body, and over whom. 11
A deſcription of Mars, his properties, how hee ruleth in the body, and in whom. ibid
A deſcription of the Sunne, the office and uſe of it, and how and whom it governes. ibid
It maketh Winter and Summer, length and ſhortneſſe of dayes. 12
A deſcription of Venus, her properties, how and in whom ſhe governs. ibid
A deſcription of Mercury, his nature, how and in whom he ruleth. ibid
A deſcription of the Moone. 13
How the Moone increaſeth and decreaſeth. ibid
when and how the Moone is in the full. ibid
In what time ſhe endeth her revolution. 14
What a Comet is. ibid
The light of ſome Planets, eſpecially of the Sun & Moone, faileth ſometime, & the reaſon of it. ibid
Of the eclipſe of the Sun and Moone, & the reaſon of them. ibid

Chap. IIII.

Of the foure Elements.

What Elements are. 15
Some Elements cleare, as ayre & water. ib
The regions of the Ayre. ibid
The necessity of the Ayre. ibid
What water is, the natures and uses of it. ibid
Why the water in the Sea is salt. ibid
The reason of the ebbing and flowing of the Sea. ib.
Of Flouds and Fountaines. 16
Diverse colours and tasts of water. ibid
What the earth is. ibid
The compasse of it. ibid
Of concreat and mixt bodies. ibid
Of mixed liveleſſe natures, as meteors, what they be, with their ſeverall kinds, and the reaſon of them. ibid
Of mixed fiery meteors, as thunder, what it is, and the reaſon of it. 17
Of lightning, what it is, and the reaſon of it. ibid
Of watery Meteors, as clouds, what they be, and the reaſon of them. ibid
Diverſe ſhapes in the clouds, & the reaſon of it. ib.
A falſe Sunne, how occaſioned. ibid
A rainebow, how occaſioned. 18
A deſcription of the rainebow, & the ſignes of it. ib
Of Meteors of diſſolved clouds, with the reaſon of it. ibid
Snow what it is, and how occaſioned. ibid
Hayle what it is, and how occaſioned. ibid
Dew what it is, and how occaſioned. 19

Manna

Manna, what it is. 19
Froſt, what it is, and how occaſioned. ibid
Of Meteors cauſed of both kinds of Smoake, the reaſon of them. ibid
Winde what it is, and the diverſe kindes of it, as Storme, Whirlewinde, Earthquake. ibid

Chap. V.
Of mixed living Natures.

What a vegetative ſoule is, with the nature and office of it. 20
what nouriſhment is. ibid
What concoction is, with the neceſsitie of it. ibid
The neceſsitie of temperate heate cleared by compariſon. ibid
The benefit of good, and hurt of bad concoction. 21
Whence inflammation ariſeth. ibid
The companions of concoction are, 1. Attraction, 2. Retention, 3. Expulſion, what they are. ibid
What generation is. 22
What is the obiect of it. ibid

Chap. VI.
Of Minerals and Mettals.

Brimſtone, what it is, the nature of it. 22
Quickſilver what it is, the nature of it. 23
Gold what it is, the nature of it. ibid
Where it is found. ibid
Silver what it is, the difference betwixt gold and it. 24
Braſſe what it is. ibid
Copperaſſe what it is, the nature of it. ibid

Iron, the nature of it. 24
Lead, the nature of it. 25
Tynne, what it is. ibid
Stones, whereof they are, and their variety. ibid
Pretious stones. ibid
Cryſtall the nature of it. ibid
Adamant, the nature of it. 26
Saphyr, the nature of it. ibid
Smaragde, the nature of it. ibid
Sardonyx, the nature of it. ibid
Selenites, the nature of it. ibid
Carbuncle, the nature of it. ibid
Calcedonian, the nature of it. ibid
Aſſarites, the nature of it. 27
Rubie, the nature of it. ibid
Topaz, the nature of it. ibid
Hiacinth, the nature of it. ibid
Corrall, the nature of it. ibid
Asbeſtos, the nature of it. ibid
Loadeſtone, the nature of it. ibid
Galactites, the nature of it. 28
Achates, the nature of it. ibid
Turcoys, the nature of it. ibid
Corneolus, the nature of it. ibid
Chryſopraſus, the nature of it. ibid
Hematite, the nature of it. ibid
Chelidonius, the nature of it. ibid
Alectorius, the nature of it. 29
Toadeſtone, the nature of it. ibid
Crabs eye, the nature of it. ibid
Pearch ſtone. ibid
Carpe ſtone, the nature of it. ibid

Per-

Porphirite, Allabastar. 29
Ophite. ibid
Common stones. ibid
Salt, what it is, and the nature of it. 30
Salt Amoniack, the nature of it. ibid
Salt Peter. ibid
Salt Gemme. ibid
Salt of Indie. ibid
Salt of water. ibid
Alome. ibid
Liquid Alome. ibid
Hard Alome. ibid
Bitume. 31
Liquid Bitume. ibid
Naphtha Petreolum. ibid
Ambar of Arabia. ibid
Hard Bitume ibid
Pissaphaltus. ibid
Succinum. ibid
Terra Lemnia. ibid
Bole Armenian. 32
Terra Samia. ibid
Ampelite. ibid
Chalke. ibid
Blacke Chalke, with the nature of them all. ibid

Chap. VII.

Of natures perfectly living.

What natures perfectly living are. 32
Of Plants. 33
Frankincense tree, the nature of it. ibid
Myrrhe tree, the nature of it. ibid

Mace, the nature of it. 33
Nutmeg, the nature of it. ibid
Pepper, the nature of it. ibid
Wilde Palme tree, the nature of it. 34
Balsame tree, the nature of it. ibid
Balme, the nature of it. ibid
Pomegranet, the nature of it. 35
Pome Citron, the nature of it. ibid
Orange. ibid
Cedar, the nature of it. ibid
Figtree. ibid
Quince tree, the nature of it. ibid
Lawrell tree, the nature of it. 36
Iuniper tres, the nature of it. ibid
Chesnut tree, the nature of it. ibid
Beech tree, the nature of it. 37
Oke tree, the nature of it. ibid
Ilex tree, the nature of it. 38
Corke tree, the nature of it. ibid
Pine Appletree, the nature of it. ibid
Pitch tree. ibid
Firre tree. ibid
Larix tree, the nature of it. 39
Elme tree, the nature of it. ibid
Alder tree, the nature of it. ibid
Teile tree, the nature of it. ibid
Boxe tree, the nature of it. ibid
Birch tree, the nature of it. 40
Willow tree, the nature of it. ibid
Poplar tree, the nature of it. ibid
Shrubs. 41
Cinnamon, the nature of it. ibid

Cassia Fistula, the nature of it. ibid
Hassell, the nature of it. ibid
Elderne, the nature of it. ibid
Barberies, the nature of it. 43
Small Raysin, the nature of it. ibid
Rose tree, the nature of it. 43
Bramble, the nature of it. ibid
Gooseberries, the nature of it. ibid
Colutea, the nature of it. ibid
Hearbes. 44
Wheate, the nature of it. ibid
Barley, the nature of it. ibid
Spelte, Rye, Oates, Millet, their nature. ibid
Rize, Lintils, Pease, Beanes, their nature. 45
Pot hearbes. ibid
Coleworts, Spinage, Lettise, their nature. ibid
Beets, Purslaine, Mallows, Onions, their nature. ib.
Leekes, Parsley, Violets, Daysie, their nature. 47
Jelley flower, Marioram, their nature. ibid
Rosemary, Spicknard, Lavender, their nature. 48
Daffodill, Rose Campion, Saffron, their nature. ibid
Ginger, Wormeseede, Gallingall, their nature. ibid
Calamus Aromaticus, Acorus, their nature. 49

Chap. VIII.

Of humane Creatures, &c.

What man is, and the manner of his generation. 49
What a feeling soule is. ibid
Senses outward, as Touching, Hearing. 50
Tasting, Smelling. 51
Sences inward, as Conceiving, Preserving. ibid

Sleepe, how caused. 52
waking, how caused. ibid
Dreames what they are, and their variety. ibid
The nightmare, how occasioned. 53
A Trance, what it is. ibid
Appetite, what it is. ibid
Motion what it is. 54
Of the bodies of living creatures. ibid
What the matter of the body is. ibid
Conception, what it is. ibid
Naturall. ibid
Extraordinary 55
Of the parts of the body. ibid
Humours, as Blood, Phlegme, Glew. ibid
Spirits. ibid
Vitall, Animall, what they are. 57
Gristles, Sweate, what they are. ibid
Braine, what it is. 58
Excrements of the braine, eares, and nose. ibid
The breathing parts. 59
Heart, Spittle, midriffe, stomack, what they are. 60
Throat, Vomiting, Liver, what they are. 61
Urine. 62
How to discerne a sound body by it. ibid
Complexions. ibid
Dyet. 63
Guts, their severall kinds. ibid
How placed in the body. ibid
The distinction of living creatures, and their severall kinds. 64

FINIS.

Naturall Philosophy.

Chap. I.
What Philosophie is.



Philosophie is a knowledge of Naturall things. Things (her subject) either are He who alone is; from, by, and for whom all things are: or else such they be as are numbred by time, and measured by place, and subject unto motion. God is a Spirit, infinitely good and great. God is but one divine Essence, consisting of three distinct Persons, the *Father*, the *Son*, and the *holy Ghost*. The actions of God are either, the Creating or Governing of the world. The World consisteth either of things invisible, as of Spirits: or Visible, as the heavens, the elements, and the bodyes composed of elements. The heaven of the blessed, *vide Gen.* 1, 1. is counted the third heaven, the Orbes are the second, the Ayre is counted the first. The third Heaven visible is of all substances most perfect. The invisible Spirits, viz. Angels were created heere. Angell signifieth a messenger, by nature hee is a spirit. Angells appeare sometime in dreames and visions, sometime in bodies apparant, and

What Philosophy is.

What God is.

The actions of God twofold.

What Angells are.

How they appeare.

What their office is.

and sometimes in true and reall bodies: their number is great; their office is to celebrate Gods glory, to watch over the world, to preserve us, to declare and do Gods will, to put good motions into our mindes, to resist ill spirits. The Devils were Angels cast from heaven for sin, into the lower parts of the World, and heere they continue seeking to deface the Image of God in man and all creatures.

Chap. II.

Of motions, qualities, colours, tasting, smelling &c.

THings visible contained in the world, are Substances, or Accidents. Accidents are either generall to all things, as motion, time, and place, for these belong to all: or proper to some things, as Qualities.

Two kinde of movers in the world.

There be two kinde of Movers. 1 God. 2 Things created by him.

How created things move.

Things created move from God, and are of finite power in moving in a prefixed matter, and in time. They be of two kindes, without, or within the thing moved; the one called violent, the other naturall: Motion is an unperfect act, moving to that it was not, from that it was: Five things are in naturall motion, the mover, the thing moved, the terme from which, the terme to which it is moved, and time.

What motion is.

Five things in motion.

Six kinds of motion.

There bee sixe kindes of motion, generation, corruption, increase, decrease, alteration of quality, and change of place.

What qualities are.

Qualities are either manifest, or secret: Manifest are either principall, or such as proceede from them: the

the chiefe of the principall, are heate and colde.

Heate gathereth together things of one kinde, and separateth things of contrary nature; as Gold from Silver or drosse. Colde joyneth together things, as the frost in winter. What the quality of heate is.

The weaker qualities are moysture and drinesse. Moysture is hardly contained in his owne bounds. Drinesse keepeth his owne bounds.

Qualities common from the first are either seconds or wrought from them.

Second qualities from one or more, are deriued.

From Heate commeth Rarity, and Leuity. For Heate openeth and enlargeth the poores. Lightnesse & thinnesse commeth of heate.

Raritas or Thinnes is that which hath hollow parts or spongie as a sponge, clouds &c.

Lightnes proceedeth from heate, drawing easily upward. Thicknes and heavines, are of colde. For cold gathereth together, and stoppeth bodyes, by which, bodyes become heavie. Heavinesse & thicknesse of colde.

Thicknes hath his parts shut up together as stones.

Heavines, moveth downewards: thus is Mercurie, heavier than gold, and gold than Lead.

Tactile or qualities that may bee touched: comming from moisture, are softnes: and tenuitie from the Ayre: smoothnes and slipperines from the water. What proceedeth from moysture.

From dryneſſe proceede hardnes and roughnes, easines in breaking and drought. What from drineſſe.

From the first qualities diversly disposed, arise others called sensible qualities.

Their Originall is obscure or more manifested.

Qualities of obscure originall, are such as doe not alwayes plainely & clearely declare the ground whence

The use of Colours.

they arise. Of this nature are colours: which is the splendor of the body, illustrated by light, with which all bodies are dyed according to their moystnes, decocted more or lesse apt to receive greater, or smaller light. Colour, is either simple or mixed.

What a simple colour it.

A Simple colour consists of none other, as black and white.

White what it is.

White consisteth of much light in a thin body, of an ayery moisture well concocted.

Blacke what it is.

Blacke, is in a thicke body contayning but small light, of moysture either adust or raw watrish mixed with the earth: as appeareth in the inner parts of the earth.

Of mixt cullors and whence they proceede. And how compounded.

Mixt colours are from those two, mingled either in a meane or unequall portion, of equall mixture is red. Other are made of this meane, and one of the extreames. Yeallow is of much white and a little red, viz, two parts of white and one of red. Saffron cullour or Orange-tawny, is of greater redneſſe, and of lesser whiteneſſe.

Purple is of much red, and lesse blacke. Greene is of much black and lesse red. This being a cleare moysture is most pleasant to the eye.

Tasting whence it proceeds: diverse kinds of it.

Qualities, of a more manifest originall are perceived in smels and tastes. Taste is made from the straining of dryneſſe through moisture, is either hot or cold, in a high or meanest degree. Very hot tastes are biting, bitter, or salt.

Tastes meanely hot or sweet: Cold tasts are either thicker or thinner, thicke as soure and sharpe: or thin as tartnes: where also we place freshneſſe.

Smelling whence it proceeds

Smell, is a qualitie comming from a dry earthly heate,

heate, made thin by mixture of vapors. If it be well mingled, it is good: if not, it is stincking. When good when bad.

These qualities come from the first, there are others that come by Meanes from the first, such are, generating flesh by drinesse, and binding in, healing and joyning together, but more moderate. Hid qualities are onely knowen by long experience, comming from the forme and essence of a thing, which in most things maketh it hard to discerne. Hid qualities are either inbred or passionate. Native or inbred, come from formes taking their originall from heaven, and therefore are governed, most according to the position of the heavens and stars, being of most efficacy in their subject matter rightly prepared, and at certaine times. Qualities arising by meanes what they be. Hid qualities how knowne. They are either native or passionate. Native governed by the heavens. How and when of most efficacie.

As the Load-stone in drawing Iron. The Pionie for falling sickneſſe, Polypody in the diseases of the liver, &c.

Passionate qualities, are effected by an agreeing or disagreeing concord. Passionate how effected

Concord is the naturall agreement of things, whereby a feirce Bull tied to a fig-tree is made gentle. What Concord is.

An Olife taken up and replanted by a virgin, bringeth forth aboundance of fruite.

Ocymum a Pulse, being at the sowing banned groweth the better: The bleeding of a dead body at the presence of the killer. Discord in naturall things, whereby the horse-fly is killed with the smell of roses: so goats are poysonous unto plants. What discord is.

Chap. III.

Of the Celestiall bodies, as the Heavens, the Firmament, the Starres, with their places, order and government.

What heaven is.

NAturall things are simple or compact: Simple are stable or unconstant; stable are the heaven and starres. Heaven is as it were a vaulted body made of water, thinne like a skinne, and moveable.

What the firmament is.

The Firmament is the orbe of the moveable heaven: containing the world, which consisteth of Ethereall and elementall parts.

What the Ethereall part of it is.

The Ethereall part compasseth the Elementall: and is not variable: it containeth 10. spheres, and is in continuall motion being moved from the East, to the West in 24. houres, and maketh the naturall day. A star is a firme essence, in heaven, giving light. One star is brighter than another, and they are of divers motion, either simple, as from west to the east; or divers, as their variable motion, north and south: and they have their operation over inferiour bodies, which they worke by themselves, or by aspect with others; which is either conjunct, or opposite: conjunct, is either in the same or severall places: ☌.☍.□.△. caracters bee of conjunction ☌. Sextile ⚹, Trine △: quadrat □: opposition ☍, aspects. Their Poeticke rising or falling is either true or apparant, the true is Acronicke, which is of such starres as rise and set about the sunne setting: Cosmicke ascend with the ☉ and set with the sun rising. Those starres which rise Cosmically fal Acronically. Apparent rising is called Helical which is of stars getting out of the sun beames, & so if the star get into the ☉ beames at setting: or when any star setteth with

What a Starre is.

The diverse kinds of them.

Their operation over bodies, & how it is.

Their rising and falling, & how it is.

with the sun. Starrs are either fixed or wandring, fixed are the starres of the firmament, whose motion is not sensible; For in 72. yeares they move scarce a degree: keeping still one like distance. Stars are knowne frō planets, by their twinkling. The stars are far bigger in compasse than the earth, and they are of sixfoold order, first bigger than the earth, 107. fold, second 87. third 72. forth 54. fift 31. sixt 18. times. These stars are more or lesse glistering: the most glistering are disposed into 48. Images and are devided into three parts the zodiack & both sides thereof. The zodiack containeth 12 signes, ♈.♉.♊.♋.♌.♍.♎.♏.♐.♑.♒.♓. of the East are ♈.♌.♐. fiery signes. North ♋.♍.♑. watery, ♊.♎.♒. Ayery of the West: ♉.♍.♑. earthy Southern signes. Fiery and Ayery are Masculine: Watterish signes and earthly feminine.

Stars fixed or wandring.

How known from Planets.

How and where contayned in the heavens.

Stars Masculine & Feminine.

Aries the Ram is the first signe of the Zodiacke consisting of 13. starres, representing the image of a Ram, it hath 2. starres in his horne of the 3. bignes and 3. in his taile, and one in the tippe of his right foote of the 4. bignes.

Aries.

Taurus the Bull consisteth of 32. starres, 5. of these in his forehead are called *Hyades*, causing raine, the greatest is called the Bulls eye, being somewhat pale. 7. starres in his shoulder are little and called *Vergiliæ*, and *Pleiades*, because they shew the time of navigation by their rising in the Spring and setting in the Autum.

Taurus.

Gemini the twins of 18. starres; in each head, is a bright star, called *Castor* and *Pollux*.

Gemini.

Cancer the Crab consisteth of 9. starres somewhat obscure.

Cancer.

Leo the Lyon is a bright signe of 27. starres, one in his

Leo.

A Thomas Lord Viscount

heart and one in his tayle, are of the first bignes, neare his tayle are 7. starres called *Berenices* haire.

Virgo. *Virgo* the maide with wings of 26. starres, one in her left hand is called *Spica*.

Libra. *Libra* the ballance is expressed with 8. starres.

Scorpion. *Scorpion* hath 21. starres, of which but 14. are notable.

Sagitarius. *Sagitarius* the Archer consisteth of 31. starres.

Capricornus *Capricornus* the Goat, hath 18. starres, of which 12. are most conspicuous.

Aquarius. *Aquarius* the water-bearer, of 24. starres, like a man pouring water fourth of his pitcher, the starre in the extreame of the water is of the first bignes.

totall. 364.

Pisces. *Pisces*, the fishes consist of 34. starres.

Of Starrs not in the Zodiacke. The other starres that are not in the Zodiack are either northerne or southerne starres.

What the northerne Constellations. The Northerne Constellations are *Cynosura*, the little Beare hath 7 Starres. Helice the greater Beare hath 27 starres, of which 12 are more visible. Draco the Snake 31. Bootes the Heardman 22. betwixt whose legs is Arctur. Ariadnes Crowne 8. Hercules 28. Cepheus 11. The Vultur or Lira 10. The Swan 17. Cassiopeia 13. Perseus 19. The Carter 13. he beareth upon his left shoulder the Goat, Æsculapius 24. The Serpent 18. starres. The Arrow 5. The Eagle 6. The Dolphin 10. Pegasus 20. The foale 4. Andromeda 23. starres. The Triangle hath 4 starres. The totall 360.

What the southern Constellations are. The Southern constellations are 25. The Whale hath 22 Starres.

Orion hath 38. Eridanus 34. The Hare 12. The great Dog 18. The Whelpe 2. The ship 45. Hydra 5.

The

The Crow 7. The Centaure 37. The Wolfe 19. The Aulter 17. The Crowne 13. The fifth 12. Starres. The totall 316.

Plannets are Starres in the nearer part of Heaven, and are of diverse motions, and are therefore called wandring, which motions happen not according to the course of other Starres, because in the spheeres attributed to the severall plannets, they moving themselves circularly are stayed either in their highest or lowest Absis, or else are made to goe backward. Plannets are stayed when at their set bounds they stay their course and turne to some other part, and so seeme to stand still.

What Plannets are. Why called wandring. When and how they are stayed.

Absis or Aux, the highest place of the Plannets, to which being moved, they can ascend no higher, is called Apogæon, viz. farthest from the earth.

Absis or Aux, the lowest contrary to the other, and neerest unto us, is called Perigæon.

Plannets are said to goe backe, when removing themselves, they goe not forward their course, but returne backe the way they came, in some part.

When and how they goe backe.

The vertues and force of Plannets, are as diverse as their motions be: stronger by the proper habitation of the house, or by conjunction: otherwise they be weake.

The vertues and force of Plannets.

The proper house of each Plannet is that signe of the Zodiacke, in which first at the creation they were placed after the opinion of Astronomers.

The proper house of each Plannets.

Thus farre in generall. Now some shine with one particular light, other with more. They that have the same shinning, are moved with equall or unequall course. Plannets of uneven course have a proper motion to themselves. h. 4. 8.

Plannets some of one light, some more.

Their

Coniunction of Planets, common or speciall.

Their conjunction is common or speciall. Common are of these three together, and it is called the greatest conjunction: this through his slow motion foreshewеth wonders, as Astrologers say, though their grounds are uncertaine, yet wee will set downe what they say, not all as truths, yet some may bee probable. (Especially the sunne regarding) destruction to kingdomes &c. If such conjunction, bee in a fiery signe it presageth great drought. In a watry signe it argueth raine, in Aery mighty tempestes. In earthy extreame cold. In Masculine death of men, In feminine death of women. Speciall conjunction is either meane or extreame. Meane of Saturne and Mars betokens warres, contention, strife of Kings and Princes, and to these prosperous successours, if the dominant be good in conjunction.

They presage things to come

And how.

The extreame conjunction of Plannets, is great or lesse, greater of ♄,♆. betokening new sects, and other like. If ♆.be all stronger, shall be for the best, if ♄.be stronger, then followeth losse, tribulation and great discord, say the Astrologers.

A description of Saturne his properties, how he ruleth in the bodies, and over whom.

♄. Saturne is a star of a leaden colour, finishing his course in thirty yeares, hee is a Plannet masculine, of cold and dry nature, therefore melancholicke, bad & not fortunate, whose proper house is in ♑.♒. governing malancholike persons, and diseases of that humor, and those of a tough and congealed phlegme as Lepry and Morphew. But if hee governe in his proper house in due aspect and degree, most profitable experiments may bee made against these infirmities. His rule appeareth in conception of men, as in the first moneth, and in the eight moneth much more.

where-

Wherefore the child borne in this moneth, through the bad aspect, and coldnes of Saturne, can scarce live long: hee ruleth also the lives of men, especially in their end, when old men bee cold and full of fleame, as say Astrologers.

A description of Iupiter. His properties.

♃ Iupiter is a bright Plannet, which runneth his course in 12. yeares, his light is so great, that it causeth a shadow, being neere the earth, of which he is called Phaeton: He is hot and moyst of nature, good, masculine, and his house is in ♐ and ♓ he ruleth over the sanguine, yong men and merry sports, and over diseases springing of bloud not adust: and rightly disposed. In his house, remedies are best applied for cure of such infirmities. Vnder his power is the child in the second, but more in the ninth moneth, and the childe that is borne is long of life.

How he ruleth in the body and over whom.

A description of Mars. His properties. How he governs mans body and in whom.

♂ Mars, is the 3 wandring star, in colour red or fiery shining, his course is 2. yeares, is a malculine exceeding hot, schorching and dry nature, after a sort malignant and infortunate: His house is ♈ and ♏ hee sheweth his force most upon Cholerike persons, and upon motions of youth, stirring to sedition and warre: if hee be well disposed in his house in fit aspect and degree, there may bee remedies used for the Frensie, agues and other hot sicknesses. He governeth the 3. moneth of conception, and from 40. to 50. of mans age.

A description of the sunne. The office and use of it. How and whom it governes.

Now of starrs, that finish their course in like space of time ☉.☿.♀. in a yeare space ☉. The Sunne is the brightest of all wandring starres, appointing seasons, nourishing life, being the fountaine of light, of heate and all vitall powers, hee is hot and meanely dry, his

house is ♌. he ruleth hot and dry affections, and therefore in his rule is fit remedy for such.

In mans conception hee ruleth the 4. moneth, and governeth from 22. till 41. yeares of age. ☉ by being neareſt or fartheſt from the earth, maketh Solſticium, which is our Summer and Winter: ſummer is ☉, being in ♋ at the higheſt; winter ſolſtice is ☉, being ♑ fartheſt from us. The motion of ☉, cauſeth like length of day and night. ☉, in ♈ and ♎ the Sun in theſe pointes of heaven is equally moved in the 6. ſignes of our hemiſphere, and alſo in the ſix oppoſit, although the points and times of both Equinoctialls vary and change.

He maketh winter and ſummer.

Length and ſhortneſſe of dayes.

A deſcription of Venus.

♀ Venus is a very white ſtar, ſhe goeth neare ☉, ſometime before him, ſometimes after him; in the mornrng going before him, ſhe is called Lucifer, in the evening, following, ſhe is called Veſperugo and Heſperus. ♀ is could and Ayery, and moyſt, her houſe is in ♉ and ♎. She loveth youth, women, and wives, ruleth cold and moyſt diſeaſes, happening moſt about the genitalls. Therefore ♀ in her houſe in due aſpect is beſt remedy of ſuch, ſhe uſeth her power in the 5. moneth, and diſpoſeth life, from 14, to 20. yeares and two, according to Aſtrologers.

Her properties: how and in whom ſhe ruleth.

A deſcription of Mercury. His nature: how and in whom he ruleth.

☿ Mercury is the leaſt wandring ſtar, ſomwhat white, his nature is changeable, and full of turnings, hee is hote with the hote, cold with the cold, of the nature of him with whom he is joyned, his houſe is ♊ and ♍, & is of force in merchandize, of which hee hath his name, and mathematickes are under his rule, he begins and followes ſtudies, & reports rumors & newes. He guideth the 6 moneth, and from 4. to 14. yeares; if hee joyne with the higher Plannets, he denounceth wet and

and flouds, which also hee doth meeting Venus in a wet house, in his proper house, windes &c.

A description of the Moone.

☾ The Moone is the lowest wandring starre, finishing her course in 27. dayes 7. houres; although this starre have light of he owne, yet doth she borrow her shining from the Sunne. But because her essence or body, is not alike, but thicker in one place, than another, therfore she is not in all places enlightened alike from the Sunne. That part which is turned from the Sunne, is all of it shadowed and darkish, but that which looketh upon the ☉. is full of light, and onely so much light as standeth towards us, seemeth to gaine or lose light, as it is farther off, or nearer the sun, where as indeed ever the one halfe is enlightened from the sunne.

The face seemeth to bee enlightened, as joyned with ☉, or departing from him.

The ☾ joyned with the ☉ in the 4. first dayes is covered with greater light of the ☉ beames, and is called the new Moone, but departing from ☉ she appeareth still more enlightened, and it is either in part or whole.

How the Moone increaseth and decreaseth.

In part before and after the 8 day, called the encrease and the waine of the Moone. In part lesse or more, the lesse is when she is horned, or halfe moone about the 4. day, being distant from ☉ 2. signes: and after 8. in the 26. day, the halfe ☾ is seene about the 7. day and after 22. day when she is distant 3. signes or degrees from ☉. The greater apparition of the Moone in part is, she being neare her roundnes, which is about the 11 day and after the 19. day distant from ☉ 4 signes.

When and how the Moone is in the full.

The full apparition of ☾ is when in a right line she is opposed to ☉ at 14 dayes or full Moone. Although she

finish her course in the foresaid time in the circle of the Zodiacke, yet is allowed to every Moone 29: and a halfe day, because she is to passe forward 2 dayes and 4 howres, before shee can overtake the ☉ which maketh 29 dayes, 12 houres. And in 9 yeares she endeth all her diversity of conjunctions and aspectes, and anew begineth her former revolution, &c.

In what time he endeth her revolution.

What a Commet is.

A Commet is a wandering starr, of divers motions, shining in the region of the Plannets, this appeareth seldome, sometime above, and sometimes below the Plannets. It foretelleth greevous accidents.

Others say that a Commet is a fat substance drawne by the heate of the Sun from the earth, and the heate of the higheste region of the Ayre; is set on fire appearing like a starre, and is sometime moved in the ayre.

It foreshewth war, Pestilence, drought, and barrennes of the earth.

The light of some Plannets sometime fayle, especially of ☉ and ☾ The defects happen in the Zodiacke, if these 2. starres bee in the knotts of their circles, or neare to them; which knotts are cuttings, made by the course of the ☉ and ☾, and is called the dragon. The higher is called Dragons head, the lower the Dragons tayle. The Ascendant or higher is where, ☾ departing from the middle Zodiacke, doth come neareste unto us. The descendant, when the ☾ is removing from us. The Eclipse of those starrs is in whole or part. In whole all being obscured, as in the midst of them.

The light of some Plannets especially the sunne and Moone faileth sometime, and the reason of them.

In part it happeneth neare one of the knotts.

The Eclipse of ☉, is by comming of ☾ betweene our eyes and the ☉, in the conjunction of both Plannets.

Of the Eclipse of the Sunne and Moone and the reason of them.

A great Eclipse of ☉, is when the centure of these starres,

starres, proceed in a direct line to our eye.

The Eclipse of ☾ is the depriving her of the light of ☉, in the opposition, the earth shadowing her, comming in a straight line betweene them; her Eclipse is sooner seene in the East than in the West.

Chap. IIII.

Of the foure Elements.

What Elements are.

Elements are simple essences, lesse durable than the heavens, and are the wombs of mixed things &c.

Some cleare a Ayre and water: three regions of the Ayre.

Of the Elements 2. are cleare, ayre and water. Ayre, which is cold and moyst, and of these there are described 3. regions, the first is hot and dry, this is termed the fiery which causeth it to be called an Element Ayre the flame being but inflamed ayre: the midle region colder and darker; the third region, in which we live, is hot and cold, by the more or lesse reflection of the Sunne beames.

The necessity of the Ayre.

Ayre, is so needefull to creatures, that none live without it, the thinner the better, and more healthfull.

What water is.

Water, is an element lesse thin and cleare, moyst and most cold. Water warmed in channells in the earth causeth hot springs, this is heated by running by some hot mineralls, and helpeth moyst and cold bodies.

The natures and uses of it

Why the water in the sea is salt.

Water, is greater or lesse. The greatest is the Sea, which is salt, because that the starres drawe forth the thin substance leaving the earth behinde. The Ocean ebbeth and floweth after the ☾ motion; and from the new moone to the full, humours increase and after decrease, and the tides are knowne by the Moone. Particular Seas take their name of some country, or of some

The reason of the ebbing and flowing of the sea.

accident, as the red Sea, &c.

Of Flouds & Fountaines. Waters are in flouds or fountaines, fountaines are beſt which come out of Mountaines, or Rocks, &c.

Diverſe coulours & taſtes of waters. Water is of divers colours and taſtes. Milky, Greene, Red, Salt, ſharpe, bitter, and like wine.

What the earth is. The Earth is a thicke element, cold and dry, and is unmoveable, about which all things move, it is round and all things tend as neare the center as they can.

The compaſſe of it. It is in compaſſe with the water 21600. miles, and is but as a point to the whole world.

Of concreat & mixt bodies Concreat and mixt bodyes or natures, are eſſences mixt of parts ſeverally diſpoſed. For from ſundry things of divers formes, one forme may bee formed: and things of one mixture according to the divers affection of their elements are diverſly affected.

As ſome are Ayery, ſome Fiery, and ſome Earthly. But the proportion maketh temperature, which is a proportion of qualities, cleaving together in mixture: it is equall or uneven, and is either ſimple or compound: ſimple is in act or power: compound, as heate with drineſſe, &c.

Of mixed liveleſſe natures, as meteors; & what they be, with their ſeverall kinds, and the reaſon of them. Mixed natures are either liveleſſe or living. Liveleſſ as Meteors which are a hot ſmoake lifted up by the attractive force of ſtarres, ſome 15. German miles into the ayre and no higher: this ſmoke is a vapour or exhalation. A vapour is a moyſt ſmoke drawne from water, and is eaſily reſolved into water. Exhalation is a dry ſmoke drawne from the earth, eaſie to fire: from exhalation ariſe fiery impreſſions which burne like fire, as pillers, dartes, candles, goates, ſhooting ſtarres, fiery Dragons, darke ſtreames, fooles fire, and ſuch like firery Meteors.

Mixed

Mixed fiery meteors whose exhalation is somewhat unpure thicker and long, her mixture is thunder which is a fiery exhalation, breaking forth of the cloudes, with a sound. Lightening small and great is a flaming light, of a burning exhalation, shining before thunder. Though we heare not the thunder, it is at the present breaking out of the flash, the eye being quicker than the eare. The great lightening is thicker and burneth more, if it be hardened with the heate of the Sunne, and it selfe, it maketh a stone which is cast out at the cracke, this doth much harme.

Of Mixed fiery meteors, as thunder, what it is, and the reason of it.

Lightening is thicke or thin, this boreth through without leaving any signe of it. The thicker scorcheth and burneth, it hath much earthy matter, setting on fier steeples and such like, and in great flashes is but some small deale of this earthy matter, else all things would be fired.

Of lightning, what it is, and the reason of it.

Watery meteors, are vapors more fully compact together, and appeare in the lowest part, or midst of the Ayre, as cloudes and such like. A cloude is a vapour joyned together by the extreame cold of the middle region. Cloudes hang in the Ayre by the Sunnes heat, which draweth them up, and by the moving of the windes are tossed up and downe.

Of watery meteors, as clouds, what they be, with the reason of them.

In these Cloudes by ☉ and ☾, are framed divers shapes, having no proper matter, but onely appeare in the cloudes, either about ☉ and ☾, or opposite to them as:

Diverse shapes in the cloudes, with the reason of them: as a false Sunne, how occasioned.

A halfe Sunne which is imprinted in the Cloud by the reflection of his beames, in a cloud being wateriſh, so that sometime the shape of 2. or 3. Sunnes are seene, so of the Moone. Bright circles of the cloudes, being blacke,

black, are from the reflecting beames, seeming to compasse the ☉ or ☾ yet they are far lower. These circles appeare more often about the moone: shee being not able with her beames to consume these vapours.

A raine-bow how occasioned.

The shape in the cloudes opposed to the Sunne, is the raine-bow of divers colours, in a hollow, thin and in an unequall cloud, fashioned by reflection of the Suns beames, and the raine-bow is greater the nearer it commeth to the Horizon. If many raine-bowes be seene, the latter is made by the shining of the other, and are more obscure than the former.

A description of the raine-bow and the signes of it.

The colours of the Raine-bow, be light, red, green; sky colour and yeallow: the raine-bow, is a foreteller of raine, it sheweth that many vapours are dissolued, which will shortly be raine. The hayle is like this, but it is alwayes under the Sunne.

Meteors of dissolued cloudes.

Meteors of dissolved cloudes, are either hardened, or moyst, as raine, which is as it were a cloude melted and turned unto water; if the cloude bee neare the earth the drops are great, if hie, the drops are smaller. The rayning of frogges, fish, milke, flesh, and such like, come of such matter being carried up, which doth againe fall with the raine, as wormes &c. are begotten of dead carkases in summer time.

Reason of it.

Meteors made harde, after the cloud hath beene melted, are snow and Haile.

Snow what it is and how occasioned.

Snow is a cloude, prepared for raine before it fall, being congealed by cold, is by the motion of the windes dispersed into fleakes, and falleth onely in winter.

Hayle what it is and how occasioned.

Hayle is rayne, made hard in the fall, the higher the fall, the rounder and lesser, because in the fall it melteth.

teth. It hayleth most in Autumne and in the Spring, for then the sharpe ayre, hath most power over the drops, and in winter, the extreame cold maketh it snow being yet in the cloudes.

In the lowest region of the Ayre, are dew and frost. Dew is a vapour thickned with some earthly matter, which in falling is presently turned into water. Dew what it is, and how occasioned.

Dew falleth onely in summer, for then the vapour is dissolved with the Sunne.

A fat kind of dew like melting hony, especially at the shining of Syrius, being gathered from leaves of trees, is Manna, called also wilde honey, or meldewes.

This Manna hardened by the heate of ☉ into lumpes, is called Tereniabin. Manna what it is.

Frost is a dewish vapour, made very hard by cold in winter before it be dissolved. Frost what it is, and how.

Meteors made of both kindes of smoake joyned together, are windes and such like. Of Meteors caused by both kinds of

Winde is a subtile smoke, beaten downeward by the cold in the middle of the ayre, and is moved sideling on the earth: Auncients noted out 12. principall windes, all which in regard of matter are hot and dry, but differ for their situation of their qualities. smoake, and the reason of them. Winde what it is, and the diverse kinds of it.

The winde being great, carried with force, darkens the Ayre, and is called a storme. If it doe roll about, it is a Whirle-winde, if it be but small, it is called Ayre. Storme. Whirlewinde.

An Earthquake is a fume, contained in the earth: when it findeth no vent, it shaketh it, & is made according to the breadth or depth of the earth. In breadth it causeth sometime such trembling, that it shaketh downe whole Citties. That in depth causeth a gaping or swelling. A Gaping is when the Earth openeth, Earthquake.

as it were her mouth, and doth swallow downe trees, walles &c. A Swelling is when the earth being lifted up like a mountaine, either remaineth so, or else falleth downe againe.

Chap. V.
Of mixed living Natures.

What a vegetative soule is.

Natures mixed perfectly are living and corporall essences, indued with a Vegetative soule; A Vegetative soule is a faculty giving life to bodyes. Therefore so long as any part of this shall exercise her power in any body, so long is that alive, and remaineth safe. But her chiefe operation, and so life it selfe, consisteth either in preserving severall bodies or whole kinds. Nourishment is the preserving of severall bodies, and is the making of foode received, like to the body nourished. Vnder that name is every thing which is received to sustaine our bodyes, of which sort is the ayre it selfe.

The nature & office of it.

What nourishment is.

Some other faculties are required to perfection of nourishment, as concoction, and his companions: Concoction is a working or framing of nourishment, and it is made either of temperate, or increased heate of the parts to be nourished.

What concoction is, with the necessity of it.

By temperate heate is made ripening: which is a concoction of nourishment with moisture, by how much therefore the moisture shall be better tempered with heate, by so much is the ripening sooner, and more perfect, as in a summer too moyst, the increase of the earth is later made ripe. Concoction arising from greater store of heate, is either elixation or assation.

The necessity of temperate heate for nourishment cleared by comparison.

Elixation

Elixation is a concoction more perfectly working the thicke or watrish moysture, with a strong moyst heate: As flesh is sod in water, whose moyst heate altereth & consumeth the fomy moystnes of meate: if this Elixation remaine unperfect, it is called rawnesse, and the nourishment is not refined, for want of moyst heate: For it was not of power to finish concoction.

Assation is concoction, by meanes of dryer heate fully strengthening the moysture of nourishment. If this strength of bodyes be somewhat weake, it is called thickning; if concoction bee vicious, it is turned unto putrifaction. Moyst and hote things doe most easily corrupt, if the bodyes be not open to the Ayre. The benefit of good, and the hurt of bad concoction.

In stopped bodyes, heate having no vent is increased. Whence commeth inflammation, which putrifaction doth follow, causing greater heate. This of concoction. Whence inflammation ariseth.

The Companions of concoction, are Faculties, fitly serving for the perfection of it. The companions of concoction.

Of these, one goeth before, the other followeth. The former is Attraction and Retention.

Attraction is a facultie, supplying matter of convenient nourishment, as is seene in things drawing out of the flesh Arrow-heads or thornes deepely fastned. So wheat draweth water out of on earthen pot, it being set upon the heape. Retention which retayneth nourishment, untill it be concocted, & doth nourish the body. Nourishment, is first put to and afterward united. The companion following concoction is expulsion. 1. Attraction, what it is. 2. Retention, what it is.

Expulsion, is a driving backe of unprofitable matter: when concoction is once made, it is within or without 3. Expulsion, what it is.

the body. Within, when the stronger thrust superfluities to the weaker, untill they come to the weakest of all. Encrease which is joyned to the nourishment, is continued but to a certaine age, & then the nourishing growing weake it ceaseth. Now followeth conservation of the whole stocke.

What generation is.

Generation is a facultie of the body, procreating any thing like it selfe. This faculty preserveth all kindes of things in their estate, though continually they doe perish.

What is the object of it.

The object of generation, is the procreating seede of every thing.

The changing faculty, altereth the seede into parts of the body to be begotten.

The ministeriall vertues of this facultie of generation, doe change or forme.

The forming faculty fashioneth the thing into distinct forme.

Chap. VI.
Of Minerals and Mettals.

THe Vegetative soule being explained: now follow the kindes of such natures as have perfect, or unperfect growth. Those of unperfect growth are Mettals, which are decocted in the veines of the earth. Mettals are to bee melted easily or hardly. Those that are easie to bee dissolved, are either first, or such as spring from them.

Brimstone what it is, and the nature of it.

Principall, or first, are of themselves from the originall, as Brimstone, and Quicksilver.

Brimstone is the fat of the earth, with fiery heate decocted

cocted unto his hardneſſe, which is the cauſe that it ſo ſpeedily is enflamed, and burneth even in water, yea ſooner than the fat of the beaſts, which though it bee fatter than brimſtone, yet it is farre colder. So that for his fat drineſſe, it helpeth ſcabbes of all kinds, and the leprie.

That Brimſtone is counted the beſt, which is greene and cleare.

Quickſilver is a ſlimy water, mixt with a pure white earth, which mettall for the matter whereof it doth conſiſt, is thinne, cold, and heavie. Quickſilver, what it is.

It is in continuall motion, and his thinneſſe cauſeth that it pierceth mettals. The nature of it.

Mettals derived from the firſt, are more or leſſe pure; purer, are Gold and Silver. Gold is a mettall made of moſt ſubtile and pure red brimſtone, and of the like quickſilver. Gold hath the moſt perfect mixture; as it is moſt thin, ſo it is moſt ſolide, whoſe ſubſtance is not corrupted, with either earth, water, or ayre, nor conſumed with fire, but is more purged in it. Gold what it is.

And for his thin ſolidneſſe, it is moſt ſoft, and eaſie to be melted. So that is moſt worth, which is moſt red and gliſtering, and ſoft, that eaſily it may be wrought. The nature of it.

Experience teacheth, that the 3 part of one graine of gold can gild a wyre of 134 foote long: upon plates of ſilver, one ounce of gold will ſuffice to gild eight pound waight of ſilver. His nature is to bee marvelled at. It waxeth cold towards day light, ſo that thoſe that weare rings of it, may perceive it, when it waxeth day.

It is found in the mountaines of Arabia and elſe where; and the beſt, in the mountaine Terrat, neare the Citie Corbachiam. Where it is found.

Silver, what it is.

The difference betwixt it and gold.

Siluer is a mettall begotten of pure white Mercury, and the like cleare white Brimstone. It differeth from Gold almost onely in colour, it being Gold not perfectly refined; yet in pureneſſe, firme ſolidneſſe, and thinneſſe, it is next to Gold, and one ounce of it may be drawne 3200. foote long, ſo that it can ſcarce be diſcerned from Gold. Yet it is thicker an hundreth fold.

When it is found, it hath the ſhape of haires, twigs, fiſhes, ſerpents, and ſuch like.

Mettals leſſe pure, conſiſt of greater ſtore of Brimſtone or Quickſilver; of greater ſtore of Brimſtone, come Braſſe, and Iron.

Braſſe what it is.

Braſſe is a mettall, begotten of thicke red Brimſtone, and Mercury ſomewhat impure; that comming from Cyprus, is called Copper: the matter of Braſſe is more burnt than that of other mettals, and indureth long, and is fit in any worke. For it is without all moyſture, whether it be kept in earth or water. Minerals neare Braſſe are Copperaſſe, &c.

Copperaſſe, what it is.

Copperaſſe, is a minerall mixed of humours ſtrained by droppes into ſmall holes, and it ſhineth like glaſſe.

The nature of it.

It is hot and dry in the 4. degree, vehemently binding, being of great force to ſeaſon and preſerve raw fleſh. It alſo begetteth found fleſh in feſtered ſores, and ſtancheth blood. It is of a greene, yellow, and a skye colour, the beſt hath in it white ſpots; his kinde are Romane vitrioll, and red vitrioll, or the ſome of Copperaſſe.

Iron, what it is.

Iron is of ſtore of Mercury, and of thicke ſulphur, impure and aduſt. It may be ſoftened by quenching in

The nature of it.

juyce of beane ſhuls or mallowes. It being red hot and

and cooling of himselfe, becommeth plyable.

But if it be often quenched in cold water, it becommeth thereby, very hard and brittle.

Mettalls of greater store of Mercury, are Lead and Tynne.

Lead is an unpure mettall, begot of much unpure, thicke and drossie Mercury, and likewise of unpure Brimstone; his impurity causeth blackness, which by refining is made whiter. It increaseth in waight, if it lie in moyst ground. Lead, what it is.

Yea it is thought to increase with raine. It is of a cold and binding nature, and therefore scarce wholsome for mans use. The nature of it.

Tynne is a mettall mixed of Mercury, white without and red within, and of Brimstone not well mixed, as it were Lead whited with silver. Tynne, what it is.

Thus farre of mettalls pliable.

Mettals lesse plyable are those which are not easily wrought, or melted, and are hard or brittle.

Those that bee altogether hard, are stones. These are ingendred of a watry moysture, and fat earth mixed hard togeather. Of stones, some be rare, some common. Of the rare and strange, some are of more estimation than others. Stones, where of they are, & the variety of them.

The more esteemed are precious stones, which are more beautifull and fine, in regard of their pure and subtile matter: Of Gemmes some are of one coullour, some of sundry colours. More or lesse transparent be either white, or of other colours. Precious stones.

White are Crystall or Adamant. Crystall is a gem, bright through, begot of a most pure stony moysture, and is found in mines of Marble, &c. His quali- Crystall. The nature of it.

tie

tie is binding: therefore his oyle or powder is helpefull in Laxes, and increaseth milke in womens brests.

Adamant. The Adamant or Diamant is a gem cleare and most

The nature of it. hard, it can scarce be broken (and thence it is named) unlesse steeped in the warme bloud of a Goat that hath drunke Wine or eaten Parsley.

Transparent Gemmes not white, as the Saphir, Sardonix, and Smaragde, have the same coullour in all their kindes.

Saphir. The Saphir is a gem cleare through, of a skie coul-

The nature of it. lour, growing in the East, and specially in India: Being drunke, it helpeth against the stinging of Serpents, poyson, &c. as some affirme.

Smaragde. The Smaragde is of a greene coullour, making

The nature of it. greene the ayre neare about it; the stone of Brytaine is the best. It preserveth the wearer from the falling sickenesse: eyght graines of his shaving drunke, expelleth poyson, &c. as some affirme.

Sardonyx. The Sardonyx is a cleare gem, representing in coul-

The nature of it. lours the nayle of a mans hand: it preserveth chastnes, and healeth vlcers about the nayles.

Selenites. The Selenites is a transparent gem like glasse, it

The nature of it. seemeth to increase and decrease with the moone: whose shape in the night it beareth, and is called therefore the Moone-stone, &c. It is of a white, blacke, and yellow coullour. His scrapings heale the falling sickenesse. Bright shining Gems doe follow.

Carbuncle. The Carbuncle is a gem shining in the light like

The nature of it. fire: it is the noblest, and hath most vertues of any precious stone.

Calcedonian. The Calcedonian is of a purple coullour, shining

The nature of it. like a starre, it expels sadnes and feare by purging and chearing

chearing the spirits. It hindreth all visions.

Astarites. The nature of it.

The Astarites is a Crystalline stone, having in the middest like a full moone. Bright stones not shining do follow: or the lesse shining.

Rubie. The nature of it.

The Rubie is a red gemme, shining in darke like a sparke of fire: it cleareth the sight, it expelleth sad and fearefull dreames.

Topaz. The nature of it.

The Topaz is of the colour of gold, casting beames in the Sunne: being layd to a wound, it stancheth blood: or cast into hot water, keepeth the hand from scalding.

Hiachinth. The nature of it.

The Hiacinth is of waterish colour, it is exceeding hard, and cloudie in the darke, but pure and cleare by day. It is colde, moderating the spirits of the heart and of the other parts, and causing mirth, which being worne obtaineth favour.

Precious stones of lesse shining, be Corrall, Asbestos, Magnes, and Galacte.

Corrall. The nature of it.

Corall is a stone growing in the Sea like a slimie shrub, which by the ayre presently is made hard. It is taken up full of mosse, but being unbarked, it appeareth cleare in his proper colour. The spongie Corrall is white and colde. The solid is more stonie, and is red and blacke. Red and full of branches is the best, which worne of one shortly to be sicke, waxeth pale. His tender substance is affected by the bad vapour, which yet is unable in the body to afflict it. It is good for sore eyes, for the stone, and falling sickenesse.

Asbestos. The nature of it.

Asbestos is of an Iron colour, being once fiered, it cannot be quenched: it is found in Arabia.

The Load-stone. The nature of it.

Magnes or Loadstone is of a skie colour, or an Iron colour: It draweth Iron. It hath like vertue with

with the Adamant. It purgeth the dropsie, helpeth the flux; respecteth the North and South pole.

Galactites. Galactites is of an Ash colour, it seemeth to sweat
The nature of it. as it were milke, it increaseth milke, and helpeth running of the eyes, and ulcers.

Now follow stones of divers colours.

Achates. Achates is a stone of divers colours, resembling a
The nature of it. Lyons skin: sometime it is blacke with white veynes and yellow: sometime it is as it were sprinkled with bloud, it is very variable in colour. Eagles lay it in their nests to preserve their young from poyson.

Turcois. Turcois is darke, of a skie colour, and greenish:
The nature of it. It helpeth weake eyes and spirits.

Corneolus. Corneolus is like water of washed flesh. It helpeth
The nature of it. against the Pyles in the fundament, and to stop fluxes. In a ring it restraineth anger.

Chrysoprasus. Chrysoprasus is of a greene colour with golden
The nature of it. spots. It shineth a little in the darke, it is rare and deare. It comforteth the heart, helpeth dim sight, &c.

Hematite. Hematite is of an Iron colour with bloudy veynes:
The nature of it. It is cold and dry, cooleth hot waters, stancheth bloud, and helpeth against the scorching of the Sunne, as Authors write.

Also the qualities of other stones depend rather upon authoritie than upon proofe.

Stones be found in Beasts, Birds, and Fishes.

Stones found in Beasts be;

Chelidonius. 1. Chelidonius is a small stone in the belly of yong
The nature of Swallowes. It is found in those of the first hatching in the new moone: if two be found, the one is red, the other blacke. The best is of a sprinkled red. The red in a linnen cloath carried under the left arme, expelleth madnesse,

madnesse, the falling sickenesse, and getteth favour, say some.

2. Alectorius is of a christall or wattrish colour, It is found in the Maw of an olde Capon: as big as a beane in one of nine yeere old, small in one of five yeere olde. This stone quencheth thirst, being held in the mouth. It maketh warlike and couragious. Alectorius. The nature of it.

3. The Rubet or Toad stone, groweth in the head of a Toad: It is of a white browne colour, sometime it hath a skie coloured eye in the middle: It is to bee taken before the Toad touch any Water. It is a remedie against all poyson. If it come neare poyson, it changeth colour, and sweateth as it were drops. Toadstone. The nature of it.

In fishes are found stones which are made of the cold hardening their matter.

4. The Crabs eye, of the female, is like an eye, it dissolveth bloud congealed, and expelleth stones. Crabs eye. The nature of it.

5. The Perch stone found in his head, is white and as big as Hemp-seed. Perchstone.

6. The Carpe stone found in his chap, is triangu-ler, white without, yellow within. It helpeth against aboundance of choller. Thus farre of precious stones. Carpestone. The nature of it.

These following are of price because of their beautie, but not so rare.

Porphirite, is a Marble shining like purple. Alabaster is a marble like in colour, to spotted Honny. At this day it is cleare, and smooth, like Plaster. Porphirite. Alabaster.

The Ophite is a most hard marble, of a sad greene spotted, and serpent-like colour. Ophite.

Common stones are of unpure slimie earth, thicke, Common stones.

and darke: some be solid, as the Flint, Boulder, the Whet-stone, &c. Some be full of pores as the Pumise, Gravel-stone, and free-stone.

Salt, what it: Salt is a fryable mettall, begotten of a wateriſh and earthy moyſture, mixt and decocted together: It bindeth, scowreth, purgeth, disperseth, represseth, maketh thin and hard. It is gotten in pits or waters. The sorts of digged salts be:

The nature of it.

Salt Amonaick. Salt Amoniack is found in plates under the hotte sands of Cyreniæ. It is hot and dry in the fourth degree, and serveth to purge slimie humors. That which Apothecaries sell in blacke clods, is made of Camels stale, and because store of Camels be in Armenia, it is called Armeniack.

The nature of it.

Salt Peter. Salt Peter is found in dry places under the ground, and in hollow Rockes: It is sometime called Nitre, of a Region in Egypt. Of this kinde is the salt called Borax.

Salt Gem. Salt Gem, is a white kinde of Even-salt, shining like Crystall: It is also called Stonie, marbly, salt Sarmaticke, or Dacian.

Salt of Indie. Salt of Indie is blackish Salt, or ruddy. It is in clods cut out of mount Oremen.

Salt of water. Salt of Water is taken on the Sea coast, or from some lakes and springs, and it is sod and congealed of the Sunne, or by fire.

Allome. Allo me is a salt sweat of the earth, it is either liquid or hard.

Liquid Allome. Liquid Allome is called Roch or Rock-Allome, with it is paper washed, &c.

Hard Allome. Hard Allome, or Allome Sciſſile is thicke, and cleaveth: It is as it were gray.

Bitume

Bitume is a fat and tough moysture, like pitch, and is called Earthy pitch. Bitume.

Liquid, is like an oylely moysture flowing, and is of divers colours, after the varietie of the place, of which Naphtha is a white fat of Bitumen, which enflamed by water, doth easily draw to it fire, through store of oyle that is in it. Liquid Bitume.

Naphtha Petreolum is found in rockes. It is for his fatnesse of some called Oyle. Naphtha Petreolum.

Ambar of Arabia is Bitume of an Ash colour. Ambar of Arabia.

Hard Bitume is tough, like foam swimming on the water, but being taken forth, it waxeth hard: of this kinde is *Asphaltus*, which is blacke Bitume, hard like stone pitch: The best is gotten in the dead Sea of Iudea. &c. Hard Bitume.

Piffaphaltus Asphaltus, smelling of Pitch, mingled with Bitume: It is called Mummie. Where this wants, they sell us counterfeit of Syria; for poore men that die there, be stuffed with Bitume, but the rich are dressed with Mirrh, Alloes, &c. Piffaphaltus.

It also is found in clods rolling from mount Ceravine into the Sea.

Succinum is Bitume, like a stone, exceeding hard, named, Ex succo, the Iuyce of the earth. It is white or yellow, which is called Ambar, or blacke as Iet. His fatnesse is so great that it burneth like a Candle, and smelleth like the Pine tree. It draweth to it chaffe, and such other light stuffe, by a certaine hid nature. Succinum.

Metallar Earths which are digged forth of mines.

Terra Lemnia, an exceeding red Earth of Lemnos Ile, digged in a red hill: It is sometime used for Armenian. In old time this had Dianaes seale upon it, Terra Lemnia.

printed by her Priests, who were onely wont to wash this earth.

The nature of it. It is of force to expell poyson, it healeth wounds festred and old, and poysoned.

Bole Armeni-an. Bole Armenian, is earth of Armenia, it is of a pale red colour, smooth, and easie to breake as chalke: It is a dryer, and profiteth against all fluxes.

The nature of it.

Terra Samia. Terra Samia is white, stiffe, and tough, comming from the Ile Samos.

Ampelite. Ampelite is a pitchie earth, cleaving and blacke, it is named of annoynting Vines, to kill the wormes. This earth is like that we call Stone, or Sea coale.

Chalke. Chalke is white earth of Creete, and there is found of it in many other places.

Black Chalke There is also some found that is blacke, which is called Pignitis.

Chap. VII. *Of Natures perfectly living.*

So farre of Minerals; Now follow Natures perfectly living.

What natures perfectly living are. Natures perfectly-living, are Plantes, or bodies endowed with a soule. In all these bodies are sundry vertues, according to the temperature of the principall qualities. For the forme useth their qualities as Instruments: Whence come diverse distinct degrees of those qualities, as some are hot, cold, dry, moyst, in the first, second, third, and fourth degree. The qualities in the first are obscure, and scarce to be perceived: in the second they are apparant and manifest: in the third they be vehement: and in the fourth immoderate, and not to be indured. And againe each of these hath a beginning, middle, and end.

Plants

Plants grow from a stalke or a trunke. Those from a stalke have but one stalke or many. Trees are Plants having but one stalke, full of Boughs, and rising on high from the earth. Some grow onely in hot Countries: others grow indifferently in all places: those that prosper best in hot Regions, are Frankincense, Mace, Pepper, Palme, Balsame, Pomegranet, Lemmon, Ceder. Plants.

The Frankincense tree groweth chiefly in Arabia; it is tall, and hath leaves like the Mastike tree, his gum is soft, white, fat, and round, and is apt to perfume, and the stiffer and liker Rosen it is, so much the better. This perfume was used for sacrifice. Frankincense tree. The nature of it.

Myrrhe is a tree in India, of hard wood, wrythen towardes the earth, with a smooth barke, the leaves sharpe poynted towardes the end: his gum is fat, like Rosen, thicke, and shining red. The distilled liquor of fresh Myrrh was once called Stact, but now it is named Storax. It is hot and dry in the second degree. It dryeth & closeth wounds, it expelleth the wormes: it is of force against an old cough and short winde. It is bitter: It is good to heale wounds of the head. Myrrhe. The nature of it.

Mace is an Indian tree, grown in the Ile of Banda. It is almost like the Peach tree, it hath narrow and short leaves, whose fruit is the Nut-meg covered with Mace. Mace.

The Nut-meg hath an huske like a Filberd: the fruit is covered with a rinde like our Wal-nut, which with ripenesse openeth and sheweth the Mace, which doth cover the Nut-meg, &c. Nutmeg.

The new and best Nut-meg is full of juyce or oyle, smelling sweete. It dryeth and heateth in the ende of the second degree, with a kindely binding.

Pepper groweth in India. Of it be two sorts of trees, Pepper.

and

and two sorts of fruits, one long, the other round. The round groweth on branches like vines, which imbraceth trees that stand by it; and his fruit is in clusters, first greene, then being dryed, it turneth blacke and rough: it is gathered in October.

The nature of it. Long Pepper groweth like the long bud on Nut-trees. It is hot and dry.

Palme tree. Palme tree groweth most in Egypt, and Arabia, alwayes greene, with a long round bodie; his barke is like scales of a Fish, and the more it is pressed, the better it groweth: therefore was it used as a reward for the Conquerour.

Wilde Palme tree. The nature of it. The wild Palme in India, is called Thamarind, the Date is his fruit, it being ripe is blacke and sweete: Of these bee three kindes. Our Dates come from Egypt: they are hot temperately.

Balsame tree. Balsame is a low tree, his trunke is not much unlike the Turpentine tree; it hath leaves like Rew, but wither, never falling. It groweth in the valley of Hierico, and Egypt: being cut it sendeth out a milkish liquor: it is to bee cut in the uper part of the barke with glasse or bone, and not with Iron, least it die. His juyce is gathered with woollinto small hornes: of it is scarce got each yeare six Congies: a Congie is about three Pints.

The nature of it.

Balme. Native Balme mixed with milke doth easily separate: and easily dissolve in water, neither doth it staine cloth. It is hot and dry in the second degree: it is of thin parts, and hard to come by. In his stead most commonly is used the Oyle of Nut-megges.

The

The Pomegranet
The Orange } doth follow.
The Cedar tree.

1. Pomegranet is a low tree, that hath narrow shining leaves, red flowers, and his fruit filled with graynes. It came from the Country in which Carthage stoode; The juyce of this Apple helpeth the stomacke: It is very good in a burning Fever. Pomegranet. The nature of it.

2. Pomecytron, Lemmon, and Orange trees, are alwayes greene, the leafe of the Cytron is like the Lawrell, endented. The fruit is rough, and alwayes fruitfull; his juyce cureth inflammations, and other diseases in the skin: the barke comforteth the heart, &c. Pomecytron. The nature of it.

The Orange hath a smoother skin, and leafe. Orange.

3. The Cedar is like to Iuniper, his leaves being sharper: the tree is exceeding tall, chiefly of that of Cyprus; It never rotteth, his nature destroying sound things, preserveth corrupt things. Cedar. The nature of it.

The trees lesse hot are either fruitfull or barren. The fruitfull have fruit that have a rinde thicke, or thin. The thinner rinde is of Apples, or Berries. Apples are round, as the Fig, Olive, Plum, Cherry.

The Fig tree is not high, it hath a smooth barke like the Walnut tree. It yeeldeth a long fruit like a Peare, full of graines. It is so fruitfull that it bringeth forth three or foure times in a yeare: so that one Fig thrusteth off another. They are of two kindes, great and little. Figtree.

The Olive: the Apple tree: and Peach be common.

The Quince tree is lower then an Apple tree, his fruit hath downie hayre; it is called Cidonia, of a citie Quince tree.

The nature of it. tie in Crete, where firſt it grew. The fruit is cold and binding, and doth much profit hot ſtomackes.

The Peare, the Plum, the Medler, and the Cherry be common.

Now follow thoſe trees that beare Berries.

Lawrell tree. The Lawrell is a tree growing in hotter countryes, which in colde doth hardly proſper; it hath ſharpe and thicke leaves ever greene, with a thin ſmooth

The nature of it. barke: His leaves be hot and dry, his oyle for hot and ſoftning nature helpeth diſeaſes of the breſt, and other ſpringing of colde. The powder in wine cauſeth urine, breaketh the ſtone of the bladder and reynes.

Iuniper tree. Iuniper beareth a ſmall fruit, the ſpace of two yeares, and before the firſt bee ripe, it bringeth forth other. This tree hath ſhort and ſharpe leaves, and a ſtraight backe, and ſlit almoſt in every place: the gum ſweating out of is, Vernix, called ſo becauſe it congealeth

The nature of in the ſpring. It is hot and dry in the third degree. It healeth and gleweth, and alſo heateth a colde ſtomacke. His berries are hot and dry in the firſt degree, comforting the ſpirits, and healing putrifactions. It conſumeth rotten and moyſt humors. The oyle helpeth the Gout, if you annoynt the backe-bone therewith: it cureth deafeneſſe, and eaten helpeth melancholy, and ſtayeth the Rheume, and the Flux.

Now follow trees whoſe fruit hath a ſhell.

1. The Almond tree.
2. The Walnut tree.

Cheſnut tree. 3. The Cheſnut tree taketh his name of a towne in Magneſia, the tree is much like the Wallnut, yet the leafe hath more veines, and his edge like a Saw. His fruit is covered with a ſharpe huske, and within it hath

a red huske. It is of two kindes: both hot and dry in the first degree; and for their earthie matter binding. They are hard to disgest, and beget lice: but good if rosted and eaten with Salt, Pepper, and Sugar. The nature of it.

The powder of dry Cheinuts voydeth Vrine.

The Beech is tall with a thicke white barke, or a sad red. It hath leaves like Lawrell, nicked on the edge. His fruit is a theerangle Nut, closed in a little pricking huske. His fruite is hot, sweete, and binding. His leaves are coole, which being eaten, doe helpe much the griefe of the gums and lippes. If they bee stamped, they much strengthen dead members, being anoynted with it. Swine and Mise delight much in this fruit. Beech tree. The nature of it.

Trees whose fruit is but halfe covered.

The Oke is a tall tree, having a thicke rough barke, his leaves are deepe gashed, and his boughes are knotted: his proper fruit is the Acorne: the gall and his glew are but accidentall. It is moderately hot and dry, it bindeth, and especially the little skin which covereth the Acorne. Distilled water of Oke leaves cureth Fluxes, and rottennesse of the Liver: and expelleth all congealed bloud. His leaves stamped and applyed to greene wounds heale them. Oke tree. The nature of it.

Likewise they draw heate from swellings and pimples arising by heate.

Galls grow especially in olde Okes, and in the night, in the Summer, the Sunne then leaving Gemini: they bee of two sorts; small and rough, and great and smooth.

Galls have in them sometime Spiders, Flies, and Ants: Some thinke Spiders doe presage pestilence,

Flies warre, and Ants dearth. The powder of Galls doth heale wounds without any scarre. Robur is very hard and during: It hath lesse fruit.

Ilex tree. The Ilex is very tall with leaves, Lawrell-like, ever greene, but lesser and sharpe: a thicke wood, and of a blacke red colour; and is very rare.

Corke tree. Another kinde is the Corke tree, having like leafe, fruit, and greennesse, yet is it lesser, and hath a most thicke barke, which though it bee taken off, yet doth

The nature of it. not the tree wither: it is called the female Ilex: his wood is full of pores and holes, and most light, and not to be sunke.

Now follow trees that beare gum, whose Nut hath scales.

Pine Apple tree. The Pine apple is a Tree full of boughes, with hayrie leaves like Combe teeth, of whose sharpe top it

The nature of it. takes his name. His fruite is Pine-nuts, these are hot and dry, and binde. They are good against coughs, and consumptions, strengthening, and heating.

The wilde Pine is a great high tree with hairy leaves.

Pitch tree. The Pitch tree is tall with a blacke barke, tough and stiffe, and running along his boughes like a crosse, from both sides of the trunke: his leaves are broader, softer, and smoother than Rosemary. From betweene the barke and wood of this tree floweth a gumme like Rozen.

Firre tree. The Firre tree is a kinde of Pitch tree, but somewhat whiter, his leaves on one side are of an Ash colour: from this floweth also a Rozen, which sod with honey profitteth against the destillations of the head and throat, against the Quinsey and other maladies; it asswageth the inflammation of woundes, and joyneth them:

them: it sodden with Barley bran and wine, cureth hard kernells.

The Larix is a high tree with a thicke barke clifted on each side: his boughes grow by degrees about the trunke: his leaves are thicke, long, soft, and hairie; his fruit is almost like the Cypres, and hath a pleasant smell. The wood of this, for that it is dry and full of Rozen, burneth vehemently, and soone melteth mettall. His Rozen is in smell, taste, and working better than common Turpentine. Larix tree. The nature of it.

In colour it is like honey, tough but not hard. In the body of the tree groweth Fungus Agaricus, a swamp or mush-rome. The best is white, thin, full of pores, light, and easie to breake: it purgeth fleame.

Now follow trees that bring forth no fruit of note, called Barren-trees.

The Elme is tall with rough leaves and sharpe: his wood is yellow, hard, & deformed: the barke, boughes, and leaves have a healing faculty in scabbes. It also closeth woundes. Elme tree. The nature of it.

The Alder hath a long straight trunke, his wood is soft, his leafe like Peare-tree, but greater, thicker, and rounder: it groweth in moyst places, and by rivers. His wood is hot and dry, and indureth long under the earth, or in water. His thin and fat leaves layd upon tumors with hot water cure them, and helpe all swellings. Alder tree. The nature of it.

The Teile is a large and broad tree, with a thicke stalke: his leaves like Ivie, but softer and sharper. It bindeth: his other qualities are like the wilde Olive. Teile tree. The nature of it.

The Boxe hath little round leaves alwayes greene, his stalke is rough, for most part full of knotts, and Boxe tree.

blacke: the wood is hard and heavie, it sinketh in water, and never decayeth with age. Of this, boxes are named, because most of them were wont to be made

The nature of Boxe. of Boxe. It is dry and binding; the powder of his leaves, with Lavender and water, profitteth against madnesse. Lye of Boxe maketh yellow hayres.

Birch tree. The Birch is a tender tree, his barke is blacke at first, but after white; his wood is soft and weake above other. It hath a sweete sap; In the rude age, his barke

The nature of was used for paper. His sap taken in the Spring helpeth the stone, Iaundies, and rottennesse of the mouth; also being put in milke, preserveth the Cheese made of that milke from Maggots.

Willow tree. Willow groweth apace, it endureth long, for

The nature of though it bee hollow and rotten, yet it liveth. It is of two sorts, solid or brittle: the solid is blacke or yellow: the blacke is the greater and better, and is most apt for binding.

The yellow groweth chiefly neare water, it is sometime white. The brittle Willow is most white, and unapt for binding. Willowes are dry and thicke: his leaves and barke sod in Wine, helpeth gripings of the belly.

Poplar tree. The Poplar delighteth in moyst and watrish places. It is white or blacke: the white hath a long straight trunke, and a smooth barke: his leafe round, and after, sharper, greene beneath, hoarie above, and do continually shake; it is moderately hot and dry. The roote taken in drinke, defendeth from gripings in the belly. Blacke Poplar is like the white, but greater, softer, and hath narrower leaves, and greene below, and of an

The nature of Ash colour above. It is hot and dry: the boughes

held

held in the hand (ſome ſay) forbid wearineſſe of hand and foote: his gumme ſtamped helpeth looſeneſſe.

Now follow ſhrubs, which ſpring up with many ſtalkes; and are noble or leſſe noble: The noble, as firſt, Cinnamon, which is a barke of a ſhrub of that name growing in India: of a blacke colour, with thin boughes, which if they be broken, caſt forth a ſweete ſent: His barke is of two ſorts, thicke and thinne. The thinne is of the ſharpeſt and beſt taſte. The thicke is more ſlowly digeſted; it comforteth the heart: the beſt is red and ſharpe with ſome ſweetneſſe. It is of ſubtile parts, hot in the third, and dry in the ſecond degree. It helpeth a colde ſtomacke, it ſtrengtheneth the ſight, heart, and liver, and begetteth pure blood.

Shrubs. Cinnamon. The nature of it.

Caſſia Fiſtula, is a round, great, and purple Cane, having a very blacke pith; the heavieſt and reddeſt Canes are beſt. Of the blacke pith is made a good and gentle purgation, called Caſſia extract. This helpeth much againſt feavers, and many other diſeaſes, if one ounce of it be taken with as much Roſe water.

Caſsia Fiſtula. The nature of it.

Shrubs leſſe noble.

The Haſell is an high ſhrub with a ſlender ſtalke, and full of white ſpots. His leaves are broader, and have more gaſhes than the Alder. The tree beareth the Filberd, and the Nut: theſe Nuts are hot and moyſt, and make fat, but hurt the ſtomacke, and procureth a laske. If ſtamped in water and ſugar, they bee applied, they helpe an old cough. The aſhes burnt with Swines or Boares greaſe, and applyed to the head, cauſeth the hayre to grow.

Haſell. The nature of it.

The Elderne hath boughes of an Aſh colour, and

Elderne.

in

in it is store of pith, and his leaves are much like to those of the Wal-nut tree, it beareth purple berries, having red iuyce.

The nature of it.

Dwarfe Elderne is low & short, with a foure-square stalke; these plants are hot and dry, and have power to purge and digest: Also it healeth and closeth; the roote or leaves of Elder sod in wine, purge the dropsie, and nothing is more effectuall to that purpose than the roote of Dwarfe Elderne. Water in which the leaves of Elderne are sod, helpes to rid the dry cough. The Pitch or an electuary of the berries, expelleth sweate, and all poyson.

Barberries.

The nature of it.

Barberries are not much unlike the wilde Peare, although they bee farre lesse, and in the boughes some two or three prickes grow together. His leafe is like Quince leaves, but narrower. Barberries bee hot and dry in the second degree. The iuyce of the berryes profitteth against inflammation of the Liver, as also against inward impostumes: if it be applyed with nightshade, it quencheth thirst. The barke of his roote or fruit stamped, plucketh out a thing fast in the flesh: his syrrope tempered with sugar comforteth the hart, restoreth appetite, profiteth against burning Feavers, and all inward diseases of much blood.

Small Raysin.

The nature of it.

The small Raisin hath purple boughes, and pampin leaves, but lesse, and of blackish greene: it hath round red berries, upon long stalkes; his fruit and leaves are colde and dry in the second degree, having power to close. The iuyce of the fruit taken, helpeth against trembling of the heart, & inflammations of the bodie; but chiefly it helpeth the plague: his iuyce with Endive water profitteth to remove specks of the face.

The

The Rose groweth up with small twigs, of a blacke greene, full of crooked prickes; his leaves are dented on the edge; his fruit, namely, Roses bee of diverse colours. All Roses bee colde and dry, and helpe both inward and outward affections of the body. Rose. The nature of it.

The juyce sod in Wine helpeth griefes of the head, eyes, and gums. Honey and Rose water strengthen all parts, and purge melancholy and fleame; sodden with Fennell and Salt, his oyle healeth burnings, and layed on the forehead taketh away heavinesse, and hot sicknesses. The funge of wilde Rose trees in powder with wine expelleth the stone. Water of Roses helpeth sore eyes, comforteth and cooleth the braine, it being drunke, relieveth the heart and stomacke: it keepeth the spirits, and naturall heate.

The Bramble is full of prickes, and crawleth about: the leaves of sweete bryer on the one side are white, on the other blacke; his fruite is the blacke berry, full of juyce, the berry is dry, colde, and close. His fruit, leaves, or sprouts quench inward heate. The top of his leaves sod in Wine stay the bloudie flixe, helpe ulcers of the mouth, and fasten loose teeth. Bramble. The nature of it.

Poterion, uva crispa, Gooseberries is full of boughs, hath ash coloured barke or white, full of sharpe thornes, his leaves are lesse than ground Ivie and crooked, his berries from greene turne to reddish: it is cold in the first, dry in the second degree; his greene leaves cure inflammations, and apostumes, and asswage *Ignis sacer*. Gooseberries. The nature of it.

Colutea in leafe not unlike to Fengreke, hath a round fruit, as big as a Lentle in a puffed shell. It is hot in the beginning of the second degree, and dry in the Colutea. The nature of it.

The nature of it. first: it purgeth the panch: scoureth away chiefly melancholy, without trouble, from the head, braine, and the Instruments of the senses.

Thus farre of Plants growing from a trunke or stalke, &c.

Herbes. Now follow Herbes which have but a thin small stalke, consisting most upon leaves: These doe nourish more or lesse, as Corne and Pot-herbes, which nourish more.

Wheate. Wheate is a kinde of Corne, having an eare upon

The nature of it. the blade, stuffed with many graynes; it is moderately hot and dry, and of much nourishment, and helpefull for many diseases, aswell within as without the body: the best is hard to breake, heavie, and of gold colour, smooth, and groweth in fat ground.

Leaven of Wheate doth draw, ripen, and open ulcers, and apostumes: Bisket profitteth against rheume:

Barley. Barly is cold and dry in the second degree, and

The nature of it. purgeth. His floure and new milke in plaster cure Biles, and such tumors, by easing their paine, and drawing forth heate. Bread made of it begetteth cold and slimie humours, and nourisheth lesse than wheat, Barley water maketh the skin faire and smooth.

Spelte. Spelte or Zea is of a middle temperature, betweene Wheate and Barly: it is a kinde of Wheate, and commonly goeth under that name.

Rye. Rye is not so hot as Wheate, and hurteth much, except it be well disgested.

Oates. Oates are colder than Wheate, and of operation almost like Barley.

Now follow of Pulse:

Millet. Millet is a most fertile Pulse with sharpe leaves, broad

below

below, and sharpe towardes the toppe: his cod hath in it a round long fruit. It is cold in the first, and dry in the third degree: It stoppeth the belly, and nourisheth but little. The nature of it.

Rize is smaller than Millet, and farre lesse, it groweth in moyst and watry places: it bindeth. Rize.

Lentells grow like small pease, and have a vertue to binde. Leatels.

Pease are either of the field or garden; bearing a white, or a purple flower. Pease.

Beanes are meanely colde, and moyst, inflaming, windie, hard to disgest. Beanes.

Pot herbes.

Now follow Pot-herbes.

Coleworts haue very broad leaves, which enclosing one another round about become Cabbedges. These be colde and moyst; and in Egypt be very bitter. The Romanes for the space of six hundred yeares used this onely herbe to cure all diseases. His broath expelleth the stone and gravell, his leaves applyed by themselves, or with the flowers cure inflamations: his juyce healeth festred sores, it cureth the falling of the haire. Broath made of his leaves with an olde Cocke, cureth the Collicke, and other gripings. Coleworces. Their natures.

Spinagh hath an high stalke, and beareth sharpe seedes, his leaves being sharpe and triangular; it is colde and moyst in the first degree. His juyce expelleth hurtfull rheume: It mollifieth the belly, and cureth hardnesse of the backe and belly. His Iuyce taketh away the paine and heate of the stomacke and liver: it helpeth the byting of Spiders, Spinagh. The nature of it.

Lettise hath his leaves gathered into a curled roundnesse; that which groweth in the field hath a shorter Lettise.

ſtalke and leafe than Garden Lettiſe, being bitter, and full of milke.

The nature of it. It is moderately moyſt and colde, like Spring water, it is wholſome in Summer, to reſtore appetite to meate. Yet too much of it hurteth the eyes: and boyld with womans milke cureth burnings.

Beetes. Beetes have two colours, the one white, the other blacke and red, both of them for their ſalt diſgeſt and cleanſe, but the white is more ſalt, and bindeth, yet being boyled, it looſeneth: It cureth obſtructions of the liver, eſpecially if it be taken with vineger and muſtard: It alſo cureth thoſe that be ſicke of the ſpleene.

The nature of it.

Purſlaine. Purſlaine hath round, thicke, fat, and white leaves on the backe, a red ſtalke, yellow flowers like a Starre: They of the Garden have broad leaves, and a thicke ſtalke: the wilde, leſſer, and more leaves. It is colde in the firſt, and moyſt in the ſecond degree: it is tart; his juyce helpeth a hot ſtomacke, and hot diſeaſes; it being ſomewhat binding, helpeth fluxes, and evacuations of bloud, if it be uſed with Barly flower.

The nature of it.

Mallowes. Garden Mallowes grow with a round leafe, and high ſtalke, his flowers be red, or white: wilde Mallowes mollifie, and a little diſgeſt: Garden, are moyſt, and weaker. The decoction of Mallowes drunke, cureth an old cough: his leaves ſod and uſed with common oyle heale burning.

The nature of it.

Onion. The Onion hath a ſubtile ſtalke, round and hollow, ariſing from a round roote, wound about with many fouldings: it is hot almoſt in the fourth degree: it is of thicke partes: his juyce is a dry ſubſtance, and hot. An Onion all night layd in cold water and drunke, killeth wormes, and being beaten with ſalt, it draweth away

away warts by the rootes: his juyce put in the eare cureth deafeneſſe.

The Leeke groweth almoſt like Onions, and is of the ſame qualitie, it doth diſſolve ſwellings, and congealed bloud, being applyed like a Plaſter. Leekes. The nature it.

Parſley hath leaves like Cicuta, it is hot and dry in the third degree, it peirceth and diſſolueth, prouoking urine, the ſeede is more effectuall than the herbe. It diſſolveth the ſtone, it conſumeth ill moyſture, and ſores of the head. Parſley. The nature it.

Theſe hearbes following are uſed for Garlands, or phyſicke, ſome of them ſmelling ſweetly.

The Violet hath leaves leſſer and thinner than Ivie, but more blacke; his ſtalke commeth from the midſt of his roote, beareth a purple flower, and a ſeed full of graynes. It ſpringeth in woods, and ſhadowie places, wilde, but not ſweete: it is cold in the firſt, and moyſt in the ſecond: and cooleth hot diſeaſes and inflammations. Of it there be divers kindes, and colours: as the Pancey or Harts-eaſe. Violet. The nature it.

The Daiſie hath leaves ſomewhat round above and ſmall below, aud the roote in the ground wheeling about: it is cold in the ſecond degree. Dayſie. The nature it.

The Jelly-flower hath ſharpe leaves, growing like graſſe with flowers of ſundry colours: it hath an attractive force, and the juyce healeth wounds in the head. Jelly-Flowr. The nature it.

Maioram hath almoſt a woodden ſtalke, with many rough round leaves, and it ſmelleth ſweetly. It is hot and dry in the fourth degree, it is of thin parts, and of a diſgeſting facultie. It healeth, diſgeſteth, and prouoketh vrine. Maioram. The nature it.

Rosemary. Rosemary is hot and dry in the third degree, and
The nature of smelleth like Frankincense. It mollifieth, disgesteth,
and dryeth.

Spicknard. Spicknard is hot in the first, and dry in the second de-
The nature of gree.

Lavender. Lavender heateth and dryeth in the second degree.

Daffodill. White Daffodill is hot and dry. It is of diverse
kindes.

Rose Campi- Rose Campion is an hearbe with an Ash coloured
on. stalke, as it were cotton, long leaved, and white, bear-
The nature of ing purple flowers, growing up like the Prim-rose:
his seede is hot and dry almost in the second degree: it
prevaileth against the stinging of Scorpions.

Herbes used in medicine, are Aromatike, or ordina-
ry. Aromaticke doe comfort and strengthen the spi-
rits. Thence they take their name.

Saffron. Saffron is hot in the second, and dry in the first de-
The nature of gree: it a little bindeth, and concocteth; it may with
good keeping be preserved five yeares.

It comforteth the heart and stomacke, it maketh
pure bloud, and provoketh vrine, it scowreth the
brest, it is deadly, if it be taken too much.

Ginger. Ginger waxeth greene twise or thrise in the yeare,
The nature of it heateth in the third, and is moyst in the first, it is of
more subtile parts than Pepper.

Wormeseede. Zadury or Wormeseede heateth and dryeth in the
The nature of second degree, it is that we doe call the roote of Chi-
na, like Ginger but not so biting.

Gallingall. Gallingall is the roote of a plant growing in Mem-
phis and Syria, it groweth like the flouredeluce, but
The nature of with prickes, and is broader and thicker from the
roote. It is hot and dry in the third degree, as is the
roote of Cyprus. Calamus

Calamus Aromaticus is an hearbe of India, growing like reeds or figs. It is hot and dry in the second degree, and a little binding. Calamus Aromaticus. The nature of it.

Acorus is a plant growing with leaves like Iris, but smaller, or like segges; the roote is white, sweetly smelling. It is hot and dry in the second degree. Acorus. The nature of it.

There be sexes of hearbes, as of other living things; some of which more helpe, namely, the Male or Female according to their kindes.

Chap. VIII.

Of humane Creatures.

MAn is a creature that hath reason, & as he is most excellent, so hath he a more perfect shape in body than others. His members are formed, and beginne to appeare distinctly about the six and twentieth day. And they are all perfect in Males at thirty dayes, and in Females at 36. dayes. About this time the Childe beginneth to live, and to feele. The Male is moved in the third Month, but the Female in the fourth Month: then it is nourished and increased till the ninth Month, and after the ninth Month, when it is growne great, it is brought forth. This is the forming, and procreating of Man, for whose sake all other creatures were made. What man is and the manner of his generation.

A feeling soule is a power apprehending and perceiving things placed without the body of living creatures. This facultie is exercised by the sences, and by motion accompanying the sences. The sences are outward or inward. The outward onely perceiving things present: And every one of these have What a feeling soule is. Sences outward.

their

their proper subject: and the most have a middle instrument; of all which, if there bee a certaine mutuall consent and just proportion: the sences become of more force: but if any one of them have too excellent an object, or his instrument bee corrupt, they are dull and unfit to be used; This is the cause of blindnesse to those that walke in snow, and of deafenesse unto Smithes, &c. Furthermore, sences are common to the whole body, or proper to some part thereof. The sence in the whole body is touching. This is a sence by meanes of flesh, full of sinewes, apprehending tactill qualities.

Touching.

His instrument is flesh, full of sinewes, or rather a nerve like a hayre disperſed throughout the whole body. In man for the abundance of nerves is this sence most quicke; his meanes is flesh and skin, for though the skinne be removed, yet a man feeleth hurt. Sences of certaine parts are more or lesse noble. The nobler are Seeing, and Hearing; whose meanes are the water, and ayre: Sight by the eye perceiveth bright and coloured things: The subject thereof is light, &c. Greene a most temperate colour is most acceptable to the sight. His instrument is the nerve Opticke, which from the braine commeth to the eyes.

Seeing.

Hearing is a sence perceiving soundes; his instrument is a little skin in the lowest winding, or turning of the eare, dry and full of holes: the skin is double, one below, which covereth a little bone like an Anvile: another above, containing a little bone, as it were a small Mallet. The upper striken by the soundes, striketh the lower, and stirreth up the spirits in the nerves to perceive the sound.

Hearing.

The

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The more un-noble sences are Tasting, and Smelling: Tasting apprehendeth tastes. His instrument is a nerve stretched like a Net upon the flesh of the tong, which is full of little pores. His meanes is a temperate salt humour, which if it doe exceed the just quantitie, it doth not exactly perceive tastes: but if it be altogether consumed, no tastes are perceived. Tasting.

Smelling judgeth qualities fit for smell: his instrument is the entrance into the first ventricle covered with a small skin; the dryer it is the quicker of smell, as in Dogs and Vultures: but man for the moystnesse of his braine, hath but a dull smell. Smelling.

Now follow the inward sences, which beside things presently offered, doe know formes of many absent things. By these the creature doth not onely perceive, but also understandeth that which hee doth perceive. These have their seate in the braine: They are either conceiving or preserving: Conceiving exerciseth his facultie by discerning, or more fully judging: it is called, Common sence, and the other is Phantasie. Common sence more fully distinguisheth sensible things; his instrument is the former ventricle of the braine, made by drynesse fit to receive. Phantasie is an inward sence more diligently examining the forms of things: This is the thought and judgement of creatures, his place is the middle part of the braine, being through drynesse apt to retaine. Sences inward. Conceiving.

The preserving sence is Memory, which according to the constitution of the braine is better or worse. It is weaker in a moyst braine than in the dry braine. His instrument is the hinder part of the braine. Preserving.

Memorie calling backe images preserved in former

time, is called Remembrance: but this is not without the use of reason, and therefore is onely attributed to man.

The wittie excell in remembrance, the dull in memorie.

Sleepe how caused. Sleepe is the resting of the feeling facultie: his cause is a cooling of the brayne by a pleasant abounding vapour, breathing forth of the stomacke, and ascending to the braine. When that vapour is concoct, and turned into spirits, the heate returneth, and the sences recovering their former function, cause waking. There be certaine appointed courses for watch and sleepe, lest creatures languish with overmuch motion.

Waking how caused.

Dreames. Affections of sleepe are Dreames, Night-mare, and Extasie, &c.

What they be. A dreame is an inward act of the minde, the bodie sleeping: and the quieter that sleepe is, the easier bee dreames: but if sleepe bee unquiet, then the minde is troubled.

Their variety. Varietie of dreames is according to the divers constitution of the body.

The cleare and pleasant dreames are when the spirits of the braine, which the soule useth to imagine with, are most pure and thin, as towardes morning when concoction is perfected.

But troublesome dreames are when the spirits bee thicke and unpure. All naturall dreames are by images, either before proffered to memorie, or conceived by temperature alone, or by some influence from the starres, as some thinke.

From dreames many things may be collected, touching the constitution of the body.

The

The Night-mare, is a ſeeming of being choked or ſtrangled by one leaping upon him: feare following this compreſſion, the voyce is taken away. This affection commeth when the vitall ſpirits in the braine are darkened by vapours, aſcending from melancholy and phlegme, inſomuch, that that facultie being oppreſſed, ſome heavie thing ſeemeth to bee layd upon us. The night-mare. How occaſioned.

Therefore this diſeaſe is familiar to thoſe, who through age or ſexe are much inclined unto theſe humours.

An Extaſie or traunce, is a vehement imagination of the departure (for a time) of the ſoule from the bodie. A deepe ſleepe laſting ſome dayes enſeweth, for the ſoule giving over it ſelfe to cogitation, ceaſeth to ſerve the body. Wherefore men wanting motion and ſence ſeeme to be dead. And with what humours the braine ſhall be compaſſed, ſuch phanſies doth it conceive, although ſometime ſpirits working on ſuch phataſies, imprint other things. A trance. What it is.

Now followeth Motion, which accompanieth ſence, and is cauſed either by appetite, or change of place; for we deſiring things perceived in ſence, cannot attaine unto them withour moving our body to that thing.

Appetite is a facultie deſiring ſuch things as are objects to our ſenſe. It chiefly followeth touching, or thinking. Delight followeth touching. Delight is a deſire of an agreeing Object. Griefe is his contrary, which is a turning from the hurtfull object, or from that we count unpleaſant. Appetites following cogitation, are all the motions of the heart, which be called Appetite. What it is.

affections, and are either good or bad. The good cherish and preserve the nature of our sensitive facultie, as mirth, love, hope, which come of heate: when the heart dilating it selfe, desireth to enjoy the thing, with which it is delighted.

Motion what it is. Motion is a facultie of living creatures, stirring a bodie, entised by appetite from one place to another. It is either of the whole body, or of partes: Of the whole body, as by going, &c. Of partes, as breathing, which is made either by enlarging of the parts, which serve for the taking in of the ayre, or by the closing of them for the expelling of corrupt ayre.

Of the bodies of living creatures. What the matter of the body is. Now followeth to intreat, Of the bodies of living creatures.

The matter of the body in which the foresaid faculties be, is the seede of both sexes. Seede is most pure bloud, perfectly concocted in the testicles, and it is gathered from the whole bodie. For the testicles lacking nourishment, draw bloud from the hollow veyne and change it.

Conception, what it is. Conception is the action of the wombe, by which the power is stirred up to execute his inbred gift. Then that power being stirred up doth diversly distract the matter, separating his divers partes: and thus all parts alike get together their shape. Likewise all of them together are adorned with the faculties of the vegetative, or sensitive soule. Amongst the naturall faculties of the partes of the body, if there be putrifaction, a fault of the concocting facultie, there is made a certaine generation of matter: This is naturall, or extraordinary.

Naturall. Naturall is by an inbred heate, not altogether subdued,

dued, but slackly exercising force, through disposition of the matter. Such is to be seene in inflamations, botches, and impostumes. For in these, nature so farre as it can, laboureth to bring this his subject matter to the best forme. Therefore such suppuration is wont to argue a certaine strength of nature, wherefore often with convenient helpes, it is carefully encreased. In this kinde, especially is prayse white, thicke, smooth, equall, and least smelling matter.

Extraordinary mattering is, when nature altogether subdued, the humors or parts themselves are made full of corrupt matter through store of rottennesse. Extraordinary.

But nature, or the concocting facultie, is overcome either through proper weakenesse, or by corrupt matter: this is observed in all rotten, malignant, and stinking botches, in which according to the diverse fashioning of abounding matter, are found diverse sorts of solid bodyes, as haires, and such other like.

Of partes of the body which appertaine to the making up of the whole body, some are containing, and some contained. The contained for their fluent nature are sustained by helpe of others: Such are humours and spirits. Humors are moyst partes begot of the first mixture of nourishment in the liver. These are in the seede of creatures, and are called the beginning of things endued with bloud. Any of these if they fayle of their proper nature, are not fit to be in the bodie, but are become unnaturall. Of the parts of the body.

Humours are of the first, & the second sort. The first are hot or colde, and moyst, and dry: Bloud is hot and moyst, and it is a thin, red, humour, and sweete. With this the other partes be chiefly nourished, amongst Humors. Blood.

whom this is the chiefe. The faults of this is in substance, as putrifaction, or mixture of vicious humors: or in qualitie, as too thicke or too thin; or is affected with some other badnesse. The humour that is hot and dry, is choller; this is a thinne, yellow, pale, and bitter humour. His use is to helpe the expelling facultie, and chiefly in the Guts. Gall besides nature, through aduſtion is yellow, like an egges yolke, in the stomacke it is like rustie brasse.

legme. The colde and moyst is phlegme, which is a tough, slimie, and whitish humour, and tastlesse. If this have a fuller concoction, it is turned into bloud. His use is to moysten the joynts. When it declineth from his proper nature, it is salt or tart, according to his mixture. The colde and dry humour is blacke choller. This is a thicke, blackish, tart, bitter humour. It serveth to strengthen the stomacke, that it may more easily retaine, and receive meate. When it declineth from his proper nature by immoderate burning, it hath divers kindes. Humors of the second sort are begotten of the first, being wrought with concoction they are like dew or glew. Dew is a humor contained in the hollownesse of the members, and joyned to their substance, like dew, with which they are nourished.

ew. Glew is a humour immoderately congealed, and being firmely fastned to the members, beginneth to bee changed unto their substance, of which change it is called *Cambium*, and *carniformis*, like the flesh.

rits. Now follow the spirits, which are a fluent part of the body, most thin, and begotten of the bloud of the heart. The spirits are the chiefe instrument, and as it were the Chariot of the soules faculties, for with most speedie,

speedie, and swift motion, it carrieth them over all the body.

Spirits having roote in the heart, be either absolute or rude, and to be finished in other parts. Vitall spirits be absolute in the heart, and are of a firie nature, and from the heart by arteries are spred in the bodie, by whose communication all parts doe live. Vitall. What they are.

Spirits to be perfected in other parts bee Animall, which from the heart be carried into the braine, and there made subtile by nerves, flowing unto all the other parts; and this is the Chariot of functions or faculties of all living Creatures. Animall. What they are.

Parts containing are more solid, which are sustained by themselves; all these either are as a stay or covering. The stay to other parts, is either bone, or gristle. Bone is the hardest and dryest part, and stay to all the bodie. Bones are knit together by ligaments, which are like hard and thicke threeds, being as bandes to the bones of the bodie.

Gristles are somewhat softer than the bones, and sustaine all other partes. The covering of the other parts, is the skin, which is tender without bleud, and covereth the whole body. The membrane is a tender skin, covering some parts. Gristles. What they are.

There is yet in these parts a common excrement of concoction, which is sweat, and is a moystnesse of the veynes, expelled by secret pores; of this is to be seene a diverse colour, according to the die of the moystnesse, or matter thereof: the usuall is watrish, through the white substance of the channels, through which it runneth. But if the pores be large and open, that without delay, and long change it may slide through them: Sweat. What it is.

them: especially, if for some affection of minde or disease, it become thinner, then is it speedily expelled, and tainted with some other colour, &c. Therefore from the colour of sweate, the bodyes constitution may be knowne. Colde sweate is worse to bee liked than hot, but either is bad if they be unequall.

Also the containing parts afore-named are animall, or vitall, and each of these are more, or lesse principall. Animall parts are, in which the animall parts are most exercised, as sence and motion together, or alone. The chiefe member of motion and sence, is the braine contained in the head; whose substance being hurt, it is in danger to lose both sence and motion.

Braine, what it is.

The Braine is softer than the other parts, white, and covered with a double skinne closely. The skinne of the brayne is either called *Pia*, or *Dura mater*. The scalpe is a thicke bone, covering the whole head, and hath upon it a skin with hayres. The scalpe is distinguished with certaine seames in certaine parts, which are true or fayned, &c.

Excrements of the braine.

The excrements of the braine are either thicke or thin: The thin are teares bursting from the braine by the angles of the eyes. The greater the flesh of those angles be, so much more plentifull be teares, chiefly if the complexion bee colde and moyst, as of women. Teares be caused by heate which openeth, or colde which presseth the flesh, and causeth teares.

The thicker excrements which are expelled from the brayne, eyther are by the eares or nose.

Of the eares.

In the eares is a moyst excrement of the brayne, gathering and rotting in their hollownesse.

Of the nose.

That of the nose is a thicker excrement than that of the

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the braine: which although it be like flegme, yet it is altogether of another nature. The pithe of the backe bone is neare to the nature of the braines excrement, save that it is harder and something hotter. The backe is bonie, round, and in his length hath twentie foure joynts. The Nerves are lesse principall parts of sence and motion, which if they be out of order, the parts in which these be, become unfit to move. Nerves or sinewes are thin parts, round, &c. white, much like to thicke threeds. Some are softer, some harder. The softer are of more use, of which are six paire, by two and two, from the braine arriving to other parts.

First, to the eyes. Secondly, To moove the eyes. Thirdly, to the tongue and taste. Fourthly, to the pallet and skin of the mouth. Fiftly, to the hearing. The sixt, to the mouth of the stomacke, by which sence and motion descend.

Hard Nerves have a duller facultie, and lesse serving to the senses, of which are thirtie paire, which by couples come from the marrow of the backe bone: by whose conduct the backe easily executeth his faculties.

Of the parts to breath.

The principall parts of breathing are in the breast: being either Lightes or Heart; wherefore these being touched, breathing is immediately hurt, and such wounds be deadly. The Longes are a spongious and thin part, soft, and like foame of congealed bloud, declining something to the right side. Breath is brought unto the Lightes by a rough Artery, knit to the roote of the tongue. This Arterie is a long channell made of many gristle rings on a row, which endeth in the

The breathing parts.

Lights. If any thing fall into the hollown esse of this, the breath is hindred, and there is danger to be choaked.

The heart, what it is.

The Heart is a fleshie part, solid, and well compacted, almost like a Pyramis: it hath two ventricles, the right and the left. The right by an arteriall veine communicateth bloud to the Lights. This veine is so called of a proper substance and office. From the left ventricle of the Heart ariseth Aorta the roote of all the Arteries. These are hollow vessells in the Heart begotte: and are thicke, distributing spirits throughout the whole bodie.

Spittle, what it is.

The excrements of the principall parts of breathing be spittle and cough. Spittle is a windie foame cast out of the brest, and his parts: If it be avoyded with noyse, it is called coughing. Superfluitie of this matter is judged by the colour, for red spittle is of bloud, yellow of choler: white of flegme, and blacke of melancholy.

Midriffe, what it is.

The lesse principall parts of breathing, are the midriffe, and the mediastin. The midriffe is a thinne skin, like perchment, fastened overthwart to the sides, and includeth the parts of the brest, The mediastin is a double skinne in length, dividing the brest into two sides.

The vitall parts are those which serve to the preservation of the spirits of living creatures, and are appoynted to nourishment, or generation. The principall parts for the perfection of nourishment be the stomacke and the Liver.

Stomacke, what it is.

The Stomacke is a part like perchment, sticking to the throat, round, but long, and as it were, twisted with

with many small threeds, and it is the kitchin of nourishment to be concocted.

The throat is a channell, full of nerves, carrying meate from the mouth to the stomacke. The Fibres are as it were, very small threeds, by benefit whereof the stomacke enjoyeth her facultie. These if they bee straight and right, draw nourishment unto them: if crooked, they are oblique or transverse: those retaine nourishment received: these expell excrements. Throat, what it is.

The casting forth of excrements by the upper parts of the stomacke, is called vomit, which expelleth that which aboundeth in the stomacke: yet such excrement is many times sent backe from other parts into the stomacke. The Liver lyeth upon the stomacke on the right side, enclosing it with his laps, and is a fleshy part of nourishment, red, like congealed bloud, placed next unto the Midriffe. In the Liver is made the second concoction, namely, of nourishment in the belly, turned into a red masse: from the Liver ariseth a hollow veine, the roote of all other veynes. These are hollow parts, round, and guide the bloud unto all the body; the substance of these is thinner by sixe folde than the skin of the Arteries, whose substance ought to be thicker for the vehement motion of the spirits. That the office of the Liver may be made perfect by meanes of veynes, other particles are allotted thereunto: which receive the abounding humors, choller, &c. The Gall receiveth yellow choller, and the Milt blacke. The bladder of the Gall is a slimie part in the hollow part of the Liver, of the figure of a Peare: the Milt is a long part like a shooe-sole, on the left side over against the Liver, but somewhat lower. Water from the Liver is Vomiting. The Liver.

received by the reines and bladder. The substance of the reines is thicke, and solid flesh; they sticke on both sides about the loynes, and have emulgent veynes arising from the hollow veine. From the trench of the veynes hang downeward white, narrow veynes, guiding water from the reines unto the bladder. The bladder is a slimie part, round, and containing urine in it.

Vrine. Vrine is a whey separated from bloud in the reines, and more fully purged in the bladder. This in the bodie of a temperate man, and sound, is of a meane substance, and in quantitie answereth the drinke received: in the chollerike it is yellow, or red. His sediment is white, smooth, and equall without bubbles, &c.

How to discerne a sound body by it. A sound body is knowne by voyding vrine, which in the morning is white, and after something red. For the one signifieth that it doth, and the other that it hath concocted. Vrine is of a meane substance betwixt thin and thicke. Thin vrine argueth the weakenesse of the body, and coldnesse predominant, and rawnesse of the parts of concoction. And this either remaineth the same or becommeth troubled. That sheweth concoction is not yet begunne, and therefore raw, or This, that it is but new begunne. Thicke vrine like that of beasts, noteth excesse of matter or concoction. Vrine doth varie according to age or complexion, or according to dyet and affections of the minde. For the vrine of Infants for the most part is white and milkie, the vrine of boyes is thicker, and not so white, the vrine of young men is like golde, and of olde men white and thin.

Complexions. Touching complexions, the chollerick have Orange colour:

colour: Phlegmatike pale, and thicke: the Sanguine, red and meane. The melancholike, wan and thin.

Dyet changeth vrine, as Saffron or Cassia causeth Orange colour. Vrine of those that fast long is yellow, of those that eate too much, it is white. Dyet.

The lesse principall parts of concoction, are the gutts and mesenterion. The gutts are long, round, hollow, and are knit to the lower part of the stomacke. These are thicke or thin. The thinner are the three uppermost, as *Duodenum*, *Iejunum*, and *Ileos*. Guts.

Duodenum is the uppermost gut, twelue fingers long. The *Iejunum* beginneth where the *Duodenum* beginneth to turne unto rundells. *Ileos* is a thin gut, having inwrapped windings. The thicker guts of a thicker skin, are *Cæcum*, *Colon*, and *Rectum*. Their severall kinds.

The blinde gut is thicke, large, and short, having but one mouth. The *Colon* hath many turnings. The right goeth straight to the *Tuell*: The excrement of the belly, if it be but softly compact, and made at the appointed time, and somewhat yellow, and not much smelling, argueth good concoction. If it be red, it argueth, that much colour floweth in the stomacke: if it be white, it sheweth cruditie and want of choller.

Blew sheweth mortification, and cold of the inward parts. Too thicke or thin egestion, argueth bad concoction: if fattish, or slimie, it noteth a consumption. Above all, in these things it must bee observed, what meate hath lately beene received.

The guts are wrapped about with the Mesenterion, which is a skin in the end full of kernells, and woven with many thin veines, which meeting together, make a multiplying of *Vena porta* in the hollow of the Liver. How placed in the body.

Thus of the common parts of all creatures: their kindes follow.

The distinction of living creatures, and their severall kinds.

All Creatures are reasonable, or unreasonable. They which want reason, are Beasts, who live on Land or in Water. Those which live on the earth, moove on the earth, or in the ayre. Beasts moving on the earth, are fourefooted, or creeping. Fourefooted Beasts, bring forth young shaped as themselves, or eggs. Those that bring forth living Creatures, some have solide feete, and some cloven feete. They have solide feete who want hornes, as Horses, Mules, and Asses &c. The cloven footed Beastes, for the most part have hornes, as the Oxe, Goate, Hart, &c.

Land Beasts bringing forth eggs, are the Crocodiles, and some which have a shell.

Frogges, Liserts, and some Serpents have foure feete.

Creatures creeping on the earth, are all kinde of Wormes, Ants, Earwigs: to whom may bee added, Spiders, Lice, Gnatts, and such other.

Fowles are hotter and dryer than Creatures living onely on the land, and all of them bring forth egges, and have but two feete. They have either whole feete or clawes. Geese, Duckes, Swannes, have whole feete to rowe in the water.

Other Birds for the most part have clawes, as Doves, Swallowes, Hennes, Sparrowes, &c.

The insect of Fowles, are Waspes, Bees, Hornetts, Gnatts, Flies. These Creatures are they which live upon the earth: those that live in the water, are Fishes, or of that kinde, as the Sea-Horse, the Sea-Dog, &c.

Fishes many of them are like to Creatures living on the

the earth in their parts: but they have not so much bloud: therefore they are colder and moyster.

Fishes are soft, or hard: the soft have scales, or onely a skin.

Of the scalie be the Carpe, the Pearch. Of the slimie be Eeles.

The harder fishes have plates, as the Crabbe, the Lobster, &c. Or shells, as Oysters, Mussells, &c.

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